

REFORMED CHURCH MESSENGER

BOOK NUMBER

Brotherhood

By Roy Arthur Brenner

Men of a hundred tongues—
All of one kin;
Men of a dozen hues—
All of one blood;
Men of a hundred climes—
All mortal men.

Men with a hundred fears—
All with a hope;
Men with a thousand pains—
All with one end;
Men with a hundred creeds—
All from one God.

Men with a thousand joys—
All fade away;
Men with a thousand woes—
All have a soul;
Men with a thousand dreams—
Brothers are all.

War—What Is It?

"If we do not destroy war, war will destroy us."—Lord Bryce.

"I should be a traitor to my country if I were not doing all I can to abolish war."—General O'Ryan.

"The more I study the world, the more I am convinced of the inability of brute force to create anything durable."—Napoleon at St. Helena.

"There never was a time when, in my opinion, some way could not be found to prevent the drawing of the sword."—General Ulysses S. Grant.

"Unless some such move be made we may well ask ourselves whether we are thus doomed to go headlong down through destructive war into darkness and barbarism."—General Pershing.

"What I saw of war day by day makes me vow that I will consecrate what is left of my energies to make it impossible that humanity shall in the future have to pass through the fire, the terrors, the cruelty, the horror and the squalor of war."—Former Premier Lloyd George.

BOOK BUYING A YEAR-ROUND PLEASURE



PHILADELPHIA, NOVEMBER 29, 1928

The Mother Teacher

CHARLES PETERS, PH. D.

Much is being said these days about making the home the primary agency for the development of Christian character. We are in entire agreement that the home should be far more productive in the moulding of right conduct than is generally the case today. But we must not forget that the average parent cannot very well take the place of the professionally trained teacher.

Parents are inclined either to take too much for granted with regard to the moral achievements of their children or else they are too severe and impatient in matters of this kind. This tendency is well illustrated on the part of medical practitioners who seldom take charge of their own children in time of sickness. They prefer to call a fellow practitioner to whom they will entrust their offspring when medical care is needed. It is generally understood by the medical profession that physicians will either be too lenient or too impatient with their own children and for this reason outsiders are called upon in order that only strict professional procedures will be followed when their children are in need of medical treatment.

The same attitude, we believe, is also manifested toward children generally by their parents in matters of character development. Consequently, the Church needs to take the teaching function seriously with regard to character development and the moulding of Christian conduct. Nevertheless, because parents and children live together and maintain the closest relationship with one another the influence of the former should, at least, be highly productive of good and constructive in the development of character.

Misunderstood Children

Most parents fail to understand their children when they behave in an unseemly manner. There are a great many factors which affect the child's physical and emotional nature. Then, too, the immature person has learned little self-control when annoyed by aggravating situations. Parents fail to aid their children in most cases just because they do not realize the many external and inner sensations which affect the disposition of their offspring. Elizabeth Harrison has written down a number of these annoying situations which children must face. Every parent should be familiar with one or more of her treatises such as, "Misunderstood Children," "When Children Err," "A Study of Child Nature," etc.

It is evident to anyone who has only a slight acquaintance with children's problems that many times the growing person is fretful and rebellious merely because he suffers from physical exhaustion. The nerves of a growing child up to middle adolescence need a great deal of rest and nourishment. A daily ration of codliver oil and plenty of sleep with a limited amount of exciting play or amusement will do more for the development of Christian conduct than any amount of scolding and pleading. It is also true that many times the young person suffers from some physical defect such as draining teeth, diseased tonsils or sinus development. Many times the school physician or nurse who examines public school children will detect troubles of this kind, but not nearly all the physical ailments of children are discovered in this way since examinations are made too hastily and not frequent enough so that many physical disturbances never come to light. Every child should be taken to a competent physician who should make a thorough physical examination every six months. This is indeed a cheap way to bring about the best re-

sponses in children provided proper moral and religious training is also given them.

Aside from mere physical disturbances in children it is even more important that parents should realize that many emotional impulses are responsible for certain types of conduct. Whenever children are teased by older persons and, particularly, by playmates they naturally become fretful and fail to respond as they should. Often children are given to teasing and fighting themselves because of certain instinctive tendencies which prompt them to conduct of this kind. Parents need to understand these inner urges and should not be dis-

WHY REMAIN OUTSIDE AND BARK? COME INSIDE AND HELP TO BUILD

We often hear something like this: "If the Church were this or that we would be in it."

It is not true. If we meant what we said we would try to help make it what we say it should be.

Such people are not expressing an opinion. They are telling of their opposition by broadcasting an excuse, and it is a very poor one. Those of us who do that are harmful humbugs.

The cheapest thing in the world is talk. The hardest is action. The best is practicing what we preach.

Knocks, fault-finding, sneers—but the meanest of these are the sneers.

The Church suffereth long and is kind; the Church enviiheth not; the Church vaunteth not itself, is not puffed up.

The Church never faileth; but where there is criticism, it shall fail; where there are sneers, they shall be forgiven; where there are fault-finding tongues, they shall be hushed.

All the criticism of all the critics in all lands and in all ages has not been able to stop the onward march of Christianity. Every day sees the erection of a new Church.

If the Church is not what it ought to be, why remain on the outside and bark? Get on the inside and build, and now is the best time to begin.

Thank you.

—The Reading Eagle.

concerted when they must witness rude behavior of one kind or another. We do not mean that these inner impulses which are responsible for undesirable conduct should not be thwarted. We are merely advocating that parents should not be annoyed too much, but should quietly suggest other activities which are far more beneficial to all concerned.

Interesting Versus Nagging Children

What we have said so far would lead us to infer that parents are given to nagging their children largely because they do not know how to interest them in wholesome activities. Here is where parents display a great deal of helplessness. They do not have an over-abundance of initiative in directing the activities of children. This is largely the work of specialists, that is, professionally trained teachers. It is for this reason that competent leaders and guides of children who know how to lead children into fruitful activities are indispensable.

Nature, however, seems to have provided for this lack of omniscience on the

part of parents concerning the normal interests of children. Children are born into this world as active beings. They are inclined to be engaged constantly in one form of activity or another. They learn and develop just because they are active. Hence parents need only to shift them from one scene of activity to another in order that wholesome suggestions may constantly pour in upon them. This is another way of saying that children educate themselves under favorable conditions.

We do not have in mind that children must be rushed from place to place in order that they will find worthy interests at all times. Because of their vivid imagination, many suggestions will come to them thru the reading of books and wholesome literature. Sometimes only a few changes in a situation like the playing on a piano or by giving some attention to pets or garden plants, interesting and fruitful activities will be suggested to children.

Often a mistake is made by parents who will endeavor to inculcate solely adult interests. We do not wish to be misunderstood as saying that parents should allow children to be given over merely to their own fancies and caprices. On the contrary, we believe that it is the primary duty of parents to enrich and widen the experience of children as much as possible. Children should profit by the experiences of parents and older persons at all times. Nevertheless, the widening of children's interests is a slow and gradual process and can only be accomplished if we start with their point of view. Some time ago a father and mother took their two children to a section of the country noted for various historic and aesthetic features. It happened that both parents were anxious that their young children should be properly impressed with the real values enshrined in the public buildings of this community. Just as this little family group was about to motor to another nearby city to witness other scenes the children remarked, "please, father, do not take us to any more libraries or Churches." They could not see the value that their parents derived from objects of this kind. They desired to have the privilege of following their own bent at this stage in their development. In other words, children will largely educate themselves if parents are diligent enough to change the scenes so that worthy thoughts may constantly break in upon them.

Patience, Faith and Christian Ideals

This kind of oversight requires, first of all, an abundance of **patience**, particularly on the part of the mother, who is usually in the companionship of her children more than the father. Many of the so-called mischievous deeds and disagreeable expressions of children should be overlooked. On the other hand, a great deal of time and study must be given to diagnosing the real causes of undesirable conduct on the part of children. Scenes need to be changed constantly in order that children may find plenty of suggestions for worthwhile activities. **Faith** in the divinity of childhood must be maintained. It is true that there are tendencies in children which are derogatory and uncommendable. These can be thwarted and stultified if the good tendencies are constantly encouraged. By commenting favorably on the good deeds that children can do or have done, development in good character will most easily be achieved.

Finally, parents must have definite **ideals** in life in order to inspire their children to worthy conduct. These ideals should be presented to children largely by way of example on the part of parents themselves.

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EDITORIAL

FOR PARENTS, PASTORS AND TEACHERS

In a recent editorial, *The New York American* said: "If the world's wisest men were polled on the question, *'What is the most useful habit parents can develop in their children?'*, the answer would be: *'The reading of books.'* Any one able to read with understanding and discrimination can unlock all doors leading even to the highest education. The purpose of schools and colleges and universities is mainly to stimulate and inspire the student to read. Books are the means of training and advancement in the material business of life. Their truth, romance, adventure and poetry constitute an escape from the hard realities and disappointments of human existence. Moreover, books are an invitation to share the most intimate thoughts of the rarest spirits of all the ages."

What thoughtful person will dispute the truth of this observation? There is an instinctive feeling that the highest positions and responsibilities can hardly be committed with safety to those who boast that they never read books. It has been said that Abraham Lincoln was graduated only from the University of Hard Knocks. But although this was the only institution from which he received any sort of diploma, it must not be forgotten that he was a voracious reader of good books. He had only a few, but *the few he had were worth mastering, and he mastered them.*

It is, therefore, a task in which parents should co-operate with pastors and teachers, *using all the ingenuities of love to inspire the urge for the reading of things worth while.* Here again we must remember that example counts for more than good advice. Real book lovers, who practice what they preach, must spread the contagion.

The MESSENGER hopes that its Annual Book Number will bring to all its friends many suggestions of value. Make it a habit to read *at least one good book a month*, if you cannot find time or opportunity to read one every week. If you do not know just what book you want along any line, your Publication Board will be glad to hear from you and to help you solve your problem. We can furnish promptly any book published, and we are here to serve you. What better gifts for Christmas than good books? Your children, your friends, your pastor would appreciate such a remembrance.

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THE QUEST FOR UNION

While parleys are being held between leaders of our Church and representatives of several other communions,

we should not lose sight of the fact that our sister Church, the Reformed Church in America, at the last meeting of their General Synod, appointed a Fact-Finding Commission to "study diligently the possibilities of Christian union," which is instructed to report back to the session of 1929.

The Christian Intelligencer of Nov. 7 has an interesting article by "Studens," in which it is said: "It is assumed that this committee is now engaged in its quest of the facts relating to Church union, and particularly the union of our denomination with the Reformed Church in the United States. Much of such work must necessarily be done in the area of quiet, unheralded and tedious research in the interdenominational laboratory. It is, therefore, no certain sign of inactivity when we hear little of the work of the Commission." The article then goes on to tell about a meeting at the Church Headquarters in New York City on Oct. 22, arranged by the Commission, at which the speakers were Dr. Paul S. Leinbach, Editor of the MESSENGER, and Dr. Edgar F. Romig, pastor of the Middle Collegiate Church, New York. After indicating that he favors research rather than promotion on the part of the Commission, the writer says that the matter deserves a full, frank, and impartial discussion. After stating that it is likely that there are some things to be said in opposition to the movement, which may be presented later, the writer proceeds to summarize some of the arguments that have been put forward for the union of these two bodies of Christians. We believe it will be of interest to our people to examine the summary as he gives it.

"(1) The essential unity of these two bodies in organization (practically identical, with minister, elders and deacons, Consistory, Classis and Synod); doctrine, (Heidelberg Catechism); and practice. (2) The prestige that would immediately attach to a larger denomination of approximately one half million of members in a national Church covering the northern tier of States. The various congregations of the two denominations are so situated that there would be practically no need of consolidations. Those of the sister Church would supplement those of ours in the areas where ours are not found, and vice versa. The same is true of the educational institutions, theirs being found in Pennsylvania, Ohio and Wisconsin, while ours are located in New Jersey, Michigan and Iowa. (3) The co-operation which now exists on some mission fields would become a unity in actuality. (4) The combina-

tion of benevolent Boards with the implications of a possibly greater efficiency of operation and economy of administration. (5) The advantages accruing from a common effort on the part of brethren who have practically everything in common and nothing of a sufficiently impressive character to warrant further separation."

For the Reformed Church in the United States we believe it is sufficient to say at this time that Barkis has always been quite willing. In view of past efforts we have felt that it was up to our sister Church to *make the next move*, and it is gratifying, to say the least, to know that these dear brethren are apparently serious in seeking a practical solution of the problem, which shall be in accordance with the mind of Christ.

* * *

THE CHURCH AND CRIME

In seeking a reply to the question, "What is wrong with the Church," a Philadelphia pastor listed as its four most dangerous foes, "indifference, indecision, intolerance, and inactivity." One thing is certain, we are not living in a day when the Church is allowed to go unchallenged. If she is living at "a slow, dying rate" or if she is dead and has only a name to live, it is not because there is not enough work at hand to stab her wide awake. Not a day passes which does not bring the most urgent summons for spiritual leadership. But few of us will deny that the enemies catalogued above are forever present with us, as long as half the membership of the average Church does not attend the worship of the sanctuary with any degree of regulation and one can count on the fingers of his hands the members of a congregation who are really carrying on the Master's work. It would be folly to deny that indifference is slaying its thousands, and when one counts up all those who are guilty of indecision and intolerance and inactivity, it makes a list of formidable proportions. It is obvious that a Church thus handicapped faces a difficult and apparently hopeless problem in its attempt to meet all the challenges of the hour.

In an address, for example, to the Protestant Teachers' Association in New York, United States Attorney Tuttle pointed to the terrific crime bills of the nation and the obvious tendency in our country to disregard law, and told the 2,000 teachers who were present that the "comfortable" Churches were, for the most part, "regarding religious education as a subsidiary thing," and were spending too much time in keeping sewing circles and other petty institutions going. When once it is recognized that the urgent need of the hour is a new and different point of view in the religious education of youth, the Church will take children beyond the parish and give them a spiritual interpretation of life. This would be the *real adventure and the major enterprise of the Church* if we woke up to the situation, and only in such training can we find adequate means of checking crime. Our vast army of criminals has destroyed since the war more than was destroyed during the war, and there is more crime and fraud in this country than in any other. Our crime bill runs over ten billions of dollars annually. The nation must, therefore, look to its religious teachers for salvation from this terrible mess. Will the Church meet this challenge? Not if it fails as the teacher of youth.

* * *

THE HUMANE SPIRIT

The MESSENGER has received recently several letters asking whether it is right for good Christian folks, and particularly for clergymen, to engage in "big game" hunts, and to find joy in the so-called "sport" of killing animals. "If anyone should be an example of a Christian gentleman in a community," writes one correspondent, "it should be the minister, but how can one who calls the killing of animals 'sport' really be an example to others? Can you imagine the Christ going about shooting the wild creatures? Men who engage in this practice should read "The Christ of the Indian Road," and see what even the Buddhists

think of our cruelty. We need not wonder at our youths who shoot and kill for a 'thrill,' if examples such as this are set before them. When ministers describe hunting and the 'sport' of killing as something to be greatly desired, or a notable achievement on their part, how will we teach the children gentleness and humaneness?"

The Editor is willing to leave a defense of such hunting trips to those who believe them justifiable. Personally, we confess that we cannot altogether reconcile them with the religion we profess. But we concede that some very good people seem to regard such "sport" altogether justifiable. Dr. S. Parkes Cadman thinks that ministers might well give at least one annual discourse in defence of God's dumb animals. He adds: "Life in any form is our perpetual responsibility. Its abuse degrades those who practice it. Personally, I would not give a fig for any man's religion whose horse, cat and dog do not feel its benefits. There is a steady advance in humane education and a keen desire for the speedy relief of the animal kingdom from the useless tortures inflicted upon it. The text: 'The righteous man is merciful to his beast,' was evidently in the mind of the composer of an old stanza found in the Berkshire Inn, Mass.:

'A man of kindness to his beast is kind,
Brutal actions show a brutal mind.
Remember, He who gave thee speech and reason
Made the brute and formed him mute—
He can't complain, but God's omniscient eye
Beholds thy cruelty, He hears his cry;
He was destined thy servant and thy drudge,
But know this—his Creator is thy Judge.'"

* * *

OLD FAITHFUL

This is the name given to one of the largest geysers in the Upper Geyser Basin in Yellowstone Park. All over the park there are geysers, terraces, pools, paintpots, etc., the results of escaping hot water and steam. The Upper Geyser Basin is, we are told, the greatest of all the geyser basins of the world. There are more geysers, greater geysers, and more beautiful geysers there than in all the other sections of the park.

Old Faithful has been called "The Guardian of the Valley." It has also been called "The Grand Old Geyser that never disappoints anyone." It plays at intervals of about 62½ minutes, sending a stream of steam and water to a height of 125 to 160 feet. The duration of the eruption is about four minutes. It has been called the most perfect geyser in the world in its regularity, its beauty, the symmetry of formation, and in everything that pertains to a geyser.

Old Faithful, however, is not only an object of beauty and wonder, but it teaches some practical and valuable lessons. The power causing the eruption or display is not visible to the observer. It is within, beneath the surface. Water, from the surface, trickling through cracks and crevices in the rock, or from subterranean springs, collects in the bottom of the geyser crater down among the strata of intense heat. The steam, caused by the heating of this water, forces the water above out of the crater. The steam and water rise to a great height and it is a spectacle not soon forgotten.

St. Paul said, "Your life is hid with Christ in God." The Christian life is a hidden life; it roots itself in Christ; it is fed, replenished, and nourished from a hidden source. But there is also an outward and visible manifestation of that hidden life. And, that this may be so, the hidden life of the Christian must be fed. He must keep in close fellowship with Christ, his Lord, the Source of all spiritual life. He must feed his inner, spiritual life with that Bread which cometh down from heaven. He must refresh his soul from the streams of mercy and grace opened for us in Christ Jesus. He needs to take time for the reading and studying of God's Word. He needs to take time for meditation, for private prayer, and for worship in the House of God. Thus refreshed, he can go out to live the

Christ life, to show to the world the beauty of holiness and the power and blessedness of a Christian life.

"Old Faithful can be depended on. It never disappoints any one." Can the Master always depend on us? "Ye shall be witnesses unto Me." That means us of today as well as that little band to whom the words were first spoken. "As the Father hath sent Me, even so send I you." Such are His words to His disciples. He is depending on us.

—CHAS. A. SANTEE, D. D.

* * *

OFFICIAL HEADACHES

"To the victor belong the headaches." So says the Mayor of Philadelphia, referring to the perplexities and responsibilities of high office. It is obvious that the conscientious official will feel the weight of his responsibilities and will often be torn with anxiety in his desire to be just as well as merciful. The Mayor needs to be reminded, however, that some of the headaches acquired by public officials are due to divided loyalty, to the effort to carry water on both shoulders, to the apparent necessity of serving two masters—the people on the one hand, and the political machine on the other. Some men in office are so bound by political ties and so involved in questionable practices that they, alas, are not free to do the things which they believe to be right. While pretending to serve alone the public interests, they go only so far as their political masters deign to permit. Thus, at this writing, the Mayor of Philadelphia is keeping in office a Director of Public Safety who has without a doubt lost the confidence of the great majority of our citizens. Without questioning the honesty of the Director, the people are persuaded that he is incompetent and unable to make the police force an effective instrument for the accomplishment of its high purpose. The real friends of the Mayor are still hoping that he will prove strong enough to regain the confidence and good will of the people before his Administration is irretrievably ruined. While he continues to hesitate and dawdle in the valley of decision, his headaches will probably multiply.

(Since the above was put into cold type, announcement is made that the Mayor has accepted the Director's resignation—an outcome which was generally believed to be inevitable. Much would have been gained if this had been done sooner, but we may be grateful for another such evidence of the potency of public opinion even over machine dictation. Perhaps some headaches will now be alleviated.)

* * *

LOVERS OF PEACE SHOULD ACT

The season from Armistice Day to Christmas is a peculiarly appropriate time to join in advancing the interests of world peace. Lovers of peace are confronted by a particularly urgent duty and an outstanding opportunity at this very hour because the early adoption of the Kellogg Peace Pact by the United States Senate will mean so much as a great step forward in outlawing war. Strongly urged as its adoption was in the platforms of the major political parties, one would naturally suppose that its early adoption by a practically unanimous vote would be assured. But there are cross currents at work which, to say the least, are imperiling its prompt passage, or at least complicating the situation in sinister fashion. The "Big Navy" advocates, always on the job, are using the chance to brow-beat some supporters of the Peace Pact and some of them are seeking to bargain by promising support to the treaty only on condition that the demands for a greatly increased navy shall be met. It is likely that a serious effort will be made to give the Navy Bill precedence over the Peace Pact, and the usual charge of a "lack of patriotism" will be hurled against all those who question the advisability of increasing armaments with one hand while we sign a peace pact with the other.

We are among those who greatly regret some of the effects produced by the Armistice Day address of the President of the United States. It seems to us that that

day should be dedicated to the use of words that heal the wounds of mankind, rather than words that hurt and are susceptible of such serious misunderstanding. Whatever was the intention of the President, it must be obvious now that the general influence of that address has not made it easier for the lovers of peace either here or across the sea. Dr. Halford E. Luccock, of Yale Divinity School, was congratulated the other day by bishops, clergymen and lay members of the Methodist Board of Foreign Missions, for saying that Mr. Coolidge is too much like Bunyan's character, Mr. Facing-Both-Ways. "The philosophy of Bunyan's character," he said, "rested on the great truth that there is much to be said on both sides. The President has straddled the whole issue by endorsing positions which are not compatible with each other. We hope that this Armistice Day speech is the valedictory of the old administration and not the inaugural of the new. The militaristic forces in all the nations today are like the sea captain in Joseph Conrad's story, "The End of the Tether." The sea captain refused to let go of the steering wheel of the vessel, although he had gone stone blind. The President and Congress will hear from the Christian conscience of the country when the heart and mind of the people have been so stirred by the great moral and spiritual adventure of the Paris Peace Pact. The Christian forces of America should not be satisfied to turn their backs on that adventure and occupy themselves with sitting down in ship-yards and building more cruisers."

Whether or not we agree with Dr. Luccock's criticism of the President, there is certainly much force in his clarion call to the lovers of peace: "There is a passage in the Bible which relates that on one occasion when a big noise was made, there was some difficulty in interpreting it. Some hearers said it was thunder; others said it was the voice of God. There are some militaristic-minded officials who would not know the voice of God, but they do know the sound of thunder. In the next few weeks let them hear it. *The Christian conscience of this country must thunder loud enough to split the ear-drums of Congress.*" This is a challenge for lovers of peace to write personal letters to your United States Senator or to Senator William E. Borah, Chairman of the Foreign Relations Committee, urging the prompt passage of the Peace Treaty, not only because it is right, but because its speedy adoption by America would exert such a tremendous moral and spiritual influence across the world.

* * *

The Parables of Safed the Sage

THE PARABLE OF ADVERTISING OUR COMPETITORS

I was in a certain City upon the night of the Sabbath, and I sought me out a Synagogue and I entered. And it was a Popular Place, with Bright Lights and much Billboard. And I got past the first Handshaker unharmed, but the second one caught me and hurt mine hand, and the third one followed me after I was seated, and came and shook hands with me. For in that place every Stranger was supposed to wear a Drug Store label, Shake Well Before Using. And I was Well Shaken.

And he who Preached that night talked about Sin. For he had been the rounds in that city, and he hinted darkly at the things he could tell if he tried, and he said that Sin was Very Evil, and Very Undesirable and that it had Unpleasant Consequences.

And at the close, one of the Handshakers said unto me, Come thou and meet Our Pastor. And I went.

And the Pastor said, I am happy to meet thee. Come and sit in My Study.

And we sate for a time.

And he said, How didst thou like my Sermon?

And I said, Thou madest Sin appear Very Interesting.

And he said, What dost thou mean?

And I said, I have a certain Predilection in favor of Righteousness, and I am disposed to Disapprove of Sin. But as I heard thee, I said, Surely there must be something to be said upon the Other Side. And the more thou didst Lambast Sin the more I began to wonder whether there ought not to be some investigation of the matter upon mine own part.

And he said, Surely thou dost jest, and with a Very Solemn Subject.

And I said I am so constituted that I never can feel Quite Sure whether I Jest or not, but I think that I am in earnest.

And he said, Did I, indeed, prompt thee to investigate the Sins which I denounced?

And I said, I think that I shall not investigate them, for I have no Great Curiosity about them. But that is because I am old and not because thine is a Good Method.

And I said, Thou didst bring the people here tonight under promise that they should hear something wicked, and they will not demand their money back. The Handshakers when they count the contents of the Plates will say, Our Pastor doeth well. It is not for me to complain. I dropped the fourth part of a Shekel into the Plate and thou art welcome to it. But I think it better to Advertise Righteousness than Sin. I like not the kind of salesmanship that doth mainly run down the goods of the Competitor and thus increase his Market.

And he said, Ought I not to warn men against Sin?

And I said, I would rather thou shouldest encourage them to Righteousness.

BOOK NUMBER MESSAGES

DISCRIMINATE READING

Elmer L. Coblenz, D. D.

To read or not to read is not the question, but what to read. The world is so full of print that the most discerning are confused and bewildered. While it is all paid for by some one, or it would soon cease, yet one wonders whether much of it is not pitifully weak, and some of it positively wicked.

For health's sake we are advised not to have a too concentrated, but a diversified diet. May not our spiritual health, the vigor, robustness and sublimity of our minds and souls depend somewhat upon diversified food? Perhaps small orders from the following general menu might be satisfying and health producing:

1. **Current Events**, the doings of the world supplied by the newspapers.

2. **Professional and Class Journals**. A doctor should read a good medical journal, a minister one or more good Church and theological journals, a farmer a good agricultural paper, a merchant a trade journal. Every man needs to keep not only abreast of the times, but should seek to become more expert in his profession. He needs the contagion of superior minds.

3. **Propaganda**. This word has a sort of disreputable flavor. But it is a good word, and stands for a good idea. It means to cause to reproduce or increase. A member of any secret order should read a journal concerning the doings of that order and its propagation. A Churchman should read the Church papers which keep him acquainted with this institution in all its varied enterprises for its propagation. The affairs of a denomination worthy to be a part of kingdom propagation are well within the limits of the spiritual pure food law and become a substantial part of the wholesome diet of those who seek to live righteously and heroically.

4. **Interpretive**. We need not only acquaintance with daily events and the technique of our professions, but we need to have the facts and experiences of life interpreted and evaluated. We need to see what is small and what is great. We need insight and wisdom. Life's meanings and values must be disclosed. We need the help of high-grade magazine articles and editorials to clarify our thinking and direct our judgment. We need at least a few mighty books to help us see the realities below the surface, the heights above our

THE JUDGMENT BOOK

God has a book; 'tis a record true
Of all we say and think and do,
And He's turning the pages one by
one
And judging His people, every one.
There's a page for you and a page
for me,
And oh, when I think what God will
see
When He looks at mine, once white
and fine,
And now all blurred by those sins of
mine.
I'm glad for my Savior, standing
there
In the Judgment Hall, in His gar-
ments fair,
And the love-light glowing on His
face
For He'll say, "Oh, Father, I ask a
place
"In Heaven with Us for this child
of Thine;
See, my nail-scarred hands I have
kept as a sign
I died for her, and pardon free
I bought for her on Calvary's tree.
"Her tears of repentance have
pleaded to me,
From sin and sorrow she shall be
.free."
And then my Lord with those
Hands Divine
Will wipe out forever that record of
mine. —E. H.

and alighting upon a few true ones which made him happy and wise, would name those which had been bridges or ships to carry him safely over dark morasses and barren oceans into the heart of sacred cities, into palaces and temples."

In my childhood and youth I read the Bible along with my parents on Sunday afternoons, accompanied by a commentary called "The Bible Looking Glass." My first fiction was E. P. Roe's "Barriers Burned Away" and "From Jest to Earnest." The moral as I recall was helpful and wholesome. During school days one gets an introduction to and taste for the great literature of the ages which he forever cherishes.

If some fiend should threaten to destroy my modest library I would weep at the departure of these dear friends who have so patiently taken me into their high company for these years. When his wanton hand came to the following I would not only implore, but stand up and resist: The Bible (given by my mother when I left home); Emerson's Works; Hoffding's "Philosophy of Religion"; Eucken; Foster's "The Finality of the Christian Religion"; Shakespeare's "Hamlet"; Ten-nyson; Lowell; "Romola," and "Les Misérables."

Reading, Pa.

BOOK BACTERIA

By John Leary

Poisonous ones, to be sure; disease germs on the jacket and in the blurb; in the illustrations and the body of the book; everywhere, even in the reviews which are usually generous of praise and say, in an aside, "not a book for young persons." The intrusion of the pornographic in art, the theatre and the movies, in dress or the lack of it, the dance, the night club and the road house, in the park or the parked automobile, has been gradual, sure, insidious and deadly. You will find it in the books sent you from the various book-a-month clubs, and—what are we going to do about it? Said a husband whose wife reads any and every book she can buy or borrow, "thank goodness, much of what she reads she doesn't get, for she is unsophisticated when it comes to sensing perverted wickedness." This woman is an exception, and many of our boys and girls are wiser than she is, and it is a staggering problem how to keep the springs of reading in our homes clean and pure.

plodding, and the horizons beyond our range.

5. **Inspirational**. We are made for lofty attachments. The soul is made to soar, and to sing, too, as it soars. Most of us are piteously unexpressed. Here is one of the volumes of poetry and art. They let in the light. They disclose our own possibilities for the beautiful. They clasp wings to our souls. They feed us on the bread of life. A little poetry every day not only helps to keep the soul alive, but helps it become rich and radiant.

Ralph Waldo Emerson said: "Would that some charitable soul, after losing a great deal of time among the false books

Let it be known that a new book treats some phase of sex in "daring" fashion, immediately the editions leap to a hundred thousand copies in a few months: it becomes a best seller. Naturally our boys and girls want to read it, this book that parades as literature. I have tried to cope with the problem and have been fairly successful. The book shelves in this house have most of the juvenile classics and the standard novels. When the children were young I had no difficulty in getting them to read these immortal books, and they relished them. As they grew older and friends began to lend them books, the more modern type, the problem became more complicated. I hit upon the plan of displacement by substitution. For Ulysses I suggested Rabelais, which is a classic. For Lawrence, Hecht, et al, I substituted "The Thousand and One Nights," one volume of which sufficed. They grew tired of the garrulousness of Sheherezade. And so on, for it is not my purpose to submit a list of bacteria-infested modern books. The results were good. It was a compromise, but I banned surreptitious reading from our home. The vile stayed out, and the classics, in spite of certain moral liberties, were read.

Do what you will, you cannot police your children's reading any more than can the censor of Boston keep out a certain type of literature. All you succeed in doing is the awakening of the desire to read what is banned. Our age is "sex crazy" and much that was prudently—perhaps unwisely—withheld is now brazenly paraded, not as useful knowledge with a moral prophylactic value, but as information intended "to make one wise." Unfortunately it poisons and debauches. Pray you may—it won't help. Ban you dare, but it results in secret reading. Substitute if you know how, and if you have the books at hand.

In the last analysis, the only thing that will help to counteract all this flood of sex and social sophistication that abounds in all directions of our three-dimension present day life, is a healthy, happy and upstanding life led by parents in the home, the community, and the Church. If you parents are Bible readers, the users of clean English; if the magazines you subscribe for, and the books you buy, are the right type; then you won't need to worry much about your children developing a taste for the things that originate in the gutter and never get further than the curb.

THE LITERARY RELIGION OF THE LAND

Alfred Nevin Sayres

Summing up his magnificent appeal for the development of reverence for the law thru the channels of home, schoolroom, pulpit, platform, law-court and so on, Abraham Lincoln concluded, "In short, let it become the political religion of the nation." In behalf of a wholesome mental diet for the rank and file of the people, we might borrow his rhetoric and paraphrase it as follows:—

"Let a love of good reading be imparted by parents to their children in the home; let it be counselled from the pulpit and the lecture platform; let school children catch it from their preceptors; let honest publishers and booksellers make it their stock in trade—in short, let it become the literary religion of the land."

For "to read or not to read" is not the question. Every person reads, and most people read voraciously. But the quality of the average person's reading does not match the quantity. Too many read indiscriminately whatever leaps at them with the readiness for consumption of the tabloids, and most of that which is written so that "he who runs may read," is written with an ulterior motive—generally commercial.

Now the wholesome literary appetite is not a product of manufacture by didactic or autoeratic methods. Neither an *index expurgatorius*, nor an *index mandatus* will result in the reading of the best literature. Such an appetite is a product of patient and intelligent *cultivation* on the part of parents, teachers, preachers and all who have a chance to influence the desires of others. Love of good reading is like any form of love—it cannot be commanded. It is caught rather than taught; and they who have the chance ought to make it a constant endeavor to steer the literary tastes of children and youth and adults into the channels of wholesome and beneficial reading. In a literary world where garlic, thistles and skunk-cabbage grow as well as roses, lilies and orchids, we who appreciate the difference must pass on our love of the best.

It is needless to condemn the vile and vicious books and magazines and put up "verboten" signs. Far better to tell of the good things to read and tell it in exultant language as the "Messenger's" Book Numbers teach us to do. Pass on a good book or a good magazine with enthusiasm, as we pass on a good joke, that others may share its good and their lives may be enriched.

THE WORLD'S BIBLE

(These lines are not new, but they are worthy of repetition and of remembrance.)

Christ has no hands but our hands
To do His work today,
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
And hasten His return?

—Annie J. Flint.

AMERICAN LUTHERAN PREACHING

Edited by Miles H. Krumrine. Published by Harper & Brothers.

Reviewed by Charles E. Schaeffer, D. D.

This is one of the numerous volumes of a similar character which have appeared within the last few years. "The Christian Century" first published a volume of American preaching, giving the sermons of the twenty-five so-called "most popular preachers in America." Dr. Joseph Fort Newton edited two volumes of "The Best Sermons" in 1925 and 1926. These were followed by a volume, "The Reformed Church Pulpit," edited by Rev. F. A. Stamm. Rev. H. D. McKeehan recently rendered a great service when he gathered together 25 sermons from Anglican and American preachers. "Best Canadian Sermons" gave an insight into the preaching of our neighbors in Canada. The Southern Presbyterians furnished a similar volume of sermons by the outstanding preachers

of that denomination. And now we have a volume on "American Lutheran Preaching." It was with more than usual interest and anticipation that I picked up this latest homiletic treasure; not that Lutheran ministers are noted for being great preachers above their fellows, for they are not, neither do they pretend to be such. The sermon in the Lutheran service does not occupy the central place nor is it its chief feature. The priestly element is more prominent than the prophetic in the Lutheran ministry. More emphasis is placed on the pastoral than on the preaching office. Moreover the Lutheran sermon is given more to instruction than to inspiration. Lutheran ministers as a rule are denominationalists rather than Evangelists. Following more or less closely the Church Year with its appointed lessons, Lutheran ministers are disposed to confine their expositions largely to the orbit of truths embraced within or suggested by the periscopes. This custom has elements of strength as well as of weakness in it.

In the sermons before us, however, this rule is "honored in the breach rather than in the observance." Not a single sermon deliberately grows out of or pertains to any part of the lessons of the Church calendar. There is no sermon on any of the great festival days of the year. The great objective facts of the life and ministry of Jesus are not specifically treated in their historical relation to the Church Year. The themes treated are of a general, subjective, practical character. One is, therefore, inclined to question whether these are typical Lutheran sermons. With but one or two notable exceptions, there is nothing distinctively Lutheran about them. They could have been preached by any other group of Evangelical preachers and to any Christian congregation. On looking over the list of preachers who furnished the sermons it will be observed that they represent only one type, albeit the original type, of Lutheranism in America. With but few exceptions these preachers received their theological training at Gettysburg and belong to that branch of Lutheranism which before the recent merger of several bodies into the United Lutheran Church was known as the "General Synod." They constitute the "low Church" wing as over against the "high Church" element in the General Council. Consequently this selection of sermons does not represent a complete cross section of Lutheran preaching in America. The very elements which might be expected to be found in a volume of distinctly Lutheran sermons are not at all prominent for the very reason that these sermons represent only one phase of Lutheranism.

This is, however, no reflection upon the merit or quality of the sermons themselves. The sermons are of a very high order. They are far more practical than one would expect from a group of preachers who are trained to move in the realm of the cultural and doctrinal rather than in the ethical and social. One is interested to find in the group a comparatively large number of young preachers. They belong to the coming generation. They face the tomorrow, not the yesterday. The Lutheran Church is to be congratulated upon the type of young preacher that is rising into leadership in its midst. The sermons by these younger men strike the social note more strongly than do those presented by the men of more advanced years. In these latter the individualistic emphasis is pronounced. In this they are more truly the followers of Luther who was an individualist while Zwingli was a social reformer.

In reading these sermons one is also impressed with the ease and facility with which great philosophical and theological principles are handled and the Biblical interpretation and literary acquaintanceship which are everywhere manifest. The United Lutheran Church has over 3,000

ministers preaching to about one million members divided into more than 5,000 congregations and if these sermons by 25 of their leading ministers are to be regarded as a fair sample of the preaching ministry of this great body of Protestants in America, both pastors and people deserve to be highly felicitated, and in this fact we may find one of the secrets of the splendid growth which this body of Christians is making in America.

THE BACKGROUND OF THE BIBLE

By Henry Kendall Booth. New York: Charles Scribners & Sons

Reviewed by J. A. MacCallum

Perhaps few stronger arguments can be advanced in support of the conviction that the Bible is divine in its origin than its perennial capacity to inspire books about itself. Of these there literally appears to be no end. The other day I read in a London weekly a review of four new books upon the Bible and "The Background of the Bible" was not one of them. How many other such books will appear this year we have no means of knowing, but we need not hesitate to say that there will be a considerable number of them—in fact a large number if commentaries and expository reviews are included in our list.

Obviously most of these books about the Bible are not original contributions. Few of them go to the sources of the new knowledge which, within a generation, has placed the Bible in a setting altogether different from that which it held in the days of our grandfathers. This is not to minimize their value, for nowhere is the literary middleman more needed than in the field of Biblical criticism. The scholar plods through the ancient manuscripts and interprets the ancient monuments in Olympian disregard of the common people. His discoveries and conclusions can never be understood by them until they are translated into their language, and this he himself is unable to do. And while the technique of Biblical criticism can not yet be understood by the plain man, its results can be set before him without great difficulty if such men as Dr. Booth who, though scholarly in taste and achievement, may be described as "near-scholars" are willing to go to the trouble of telling the public what the scholars have found out.

Among the many books of the kind of which I have some knowledge, I do not remember one that contains so much condensed information about the way the Bible came into being and what may be called its mechanics as "The Background of the Bible." True, the man who has a considerable theological library at his command could find this information for himself, but even among clergymen, such libraries are rare. This book should therefore prove of the greatest service to every teacher of religion who is trying to place the Bible in its historical perspective. The books of both the Old Testament and the New are presented chronologically and the purpose of each is set forth concisely so that the reader is made to see that their teachings are colored by the environment of the thought and life of the time in which they had their rise.

The author must have pondered long upon his theme and spent years in gathering his facts to be able to pack so much information into less than three hundred pages. Nor does he anywhere leave the impression that "The Background of the Bible" is a mere handbook. While he austere denies himself the luxury of rhapsodic flights of rhetoric in portraying the majesty of the sacred record, his literary art is sufficient to carry the heavy load of facts without subjecting the interest to undue strain. The reader is introduced to the explorations of the archaeologists, the origin of language, the invention and evolution of writing, papyrus, parchment, palimpsests, the ancient inscriptions,

the folk ways and folk tales of pre-Biblical generations, and a host of other significant facts, and always in a fascinating manner.

If most of the Sunday School "helps" could be relegated to the limbo of outmoded things and every Sunday School teacher made to pass an examination on this book before engaging in his royal task, a great forward step in religious education would be the result; at least such is the judgment of this reviewer. No greater issue confronts the Church of our day than the duty of imparting a more intelligent understanding of the nature of the Bible to the people at large. In this book such understanding can be attained by any one who, however modest in his education, has the will to learn, and sufficient flexibility of mind to absorb unfamiliar truths. It can therefore be recommended without qualification to all who are desirous of enlarging their knowledge of the Bible and the life out of which it grew. Nor is it too much to say that a moderate realization of the perspective it opens will prove a liberal education and corrective of the bigotry and intolerance which too often mar our religious life.

per year; he would give each nationality now represented in our country its proportionate share of this number; and he would have the immigrants selected at the ports of embarkation. He finds the solution of "the colored problem" in co-operative committees, made up of representatives of both races seeking the solution of the problems that arise in their daily contacts in the spirit of good will. In dealing with the unassimilated elements in the great southwest he suggests special courses of instruction in Americanization. We may not agree with much that the author advocates, but a careful study of this book will wonderfully help us to equip ourselves for solving some of the most perplexing problems that have ever confronted us as a people.

Another wholesome volume that I want to commend to the readers of the "Messenger" is one entitled, "Let Us Highly Resolve," by Gene Stratton Porter, and published by Doubleday, Doran & Co. This book is made up of a series of chapters that were originally written as editorials for different magazines. These chapters touch our American life at numberless points, so that it may be considered as a book dealing with the home-life of our people, a subject sadly neglected in our writing today. This book is written by one who understood our people, one who took knowledge of the numerous changes affecting us, and one who desired the best things for our people. The chapter "On Going to College" is alone worth the price of the book. I know of no book that is quite as fine and wholesome and timely as this one. I commend it to the entire family of "Messenger" readers.

A CENTRALIZED CONTROLLING PRINCIPLE AND POWER

(Recently, while enjoying a brief vacation, the writer came across a fine extract taken from "Jesus and Our Generation," by Chas. Whitney, University of Chicago Press. The writer likes to share something good with others; hence this is sent to the "Messenger" and through it to his fellow-men.) —T. S. S.

Among my neighbors and friends at the University of Chicago, are some of the world's most eminent physicians, geologists and astronomers. From them I have picked up, bit by bit, a layman's cursory acquaintance with what seems to them at present the most probable scientific hypothesis as to the process by which our world was made and our solar system organized.

Long aeons ago, as our flaming sun wandered through space—God alone knows whence or whither—it came within the range of loose and scattered masses of spiral nebulae—"Star Stuff," thin, incoherent, anarchic. As it marched past, its attractive power gripped these scattered masses, drew them up into planets and swung them about itself in the order and dependable orbit of our present solar system. So orderly is that system that by it we set our watches, reckon our years, and calculate the shadow of a solar eclipse centuries ahead to the minute and the mile. Great Jupiter never interferes with little Mercury, nor need little Mercury fear great Jupiter. Each has its own place and plays its own part in the celestial harmony.

It is some such organizing principle and energizing power that is the supreme spiritual need of our personal lives and our common life in difficult days like these. Our own personalities are for the most part disorganized and incoherent as the spiral nebulas—"soul stuff," drifting aimlessly at the whiff of impulse or the beck of fashion. "The hero," said Emerson, "is the man who is immovably centered." But lacking such spiritual coherence and consolidation, divided against ourselves by conflicting desires, with no central loyalty to dominate them, we neither bulk very large nor move very dependably. Even

MY MOTHER

By Bessie Lockard, in
"Kind Words"

God gave to me a mother, dear,
To guide my steps aright,
To teach His love and tenderness,
His wisdom and His might.

Her sweet and tender care for me
Means more each passing day,
So much like His of Galilee,
Willing her all to pay.

When tempted from the right to
stray
For fancies that allure,
Her tender words come back to me,
"I prayed you would be pure."

When duty calls me from her side,
Her great heart ever yearns
That in God's care I shall abide,
And at His will return.

I do not ask a wiser gift,
A blessing more divine;
God gave to me a mother, dear,
To bless this life of mine.

SOME HELPFUL BOOKS

The Rev. A. M. Gluck, D. D.

One of the best books of devotions I have gotten hold of for a long time is a recent one entitled "Youth-Ways to Life," by William Hiram Foulkes, and published by the International Society of Christian Endeavor. The book sets forth the idea that the road to the abundant life is through the gateways of Work, Love, Truth, Beauty, Play, Duty, Ambition, Service, and Faith, each subject being dealt with in seven short chapters. Each chapter contains a brief Bible reading, a very helpful meditation, closing with a brief prayer. It takes nine weeks of daily readings to cover the book, using a chapter each day, and this is the best way to cover it. I most heartily commend it especially to the young people in our colleges as a most helpful book in cultivating the spiritual life.

A thought-provoking book dealing with our own country is one entitled, "Re-Forging America," by Lothrop Stoddard, and published by Charles Scribner's Sons. This book deals with the new immigrants, the colored people, and those older unassimilated elements living in the great southwestern sections of our land. The author would limit immigrants to 150,000

more obviously is this our great social need. On what principle, around what center can human life be organized so as to save it from confusion and disorder, and built up into an orderly system, in which each group

and class and race and nation can add to its own weight and value, while at the same time it keeps its place dependably in the whole co-operative relationship? It

is that central and organizing principle for which our post-war world is seeking, without which it must drift in continual danger of falling back into "chaos and old night."

Our Book Number Letter Contest

What book have you read during the past year that you have enjoyed the most, that has helped you the most, that you would most like others to read? This was the question submitted to our readers, in accordance with the annual custom in the "Messenger" family, which continues to grow in deserved popularity. We feel that the responses this year have been unusually thoughtful and interesting. We hope to print all those receiving honorable mention. We again acknowledge our indebtedness to the busy, but always ready to help ladies and gentlemen on the Board of Judges. They are themselves discriminating readers and have the editor's full confidence. We share with the Judges in the

view that those who wrote the letters get their richest reward in having helped others, and we want to emphasize our appreciation of the fine spirit shown by the contestants and the valuable quality of their contributions. The judges never know the identity of the winners until this Book Number of the "Messenger" appears. Their decision for 1928 is as follows: First Prize, \$5, to "Petrouchka," who proved to be the Rev. J. R. Shepley, Sellersville, Pa.; Book Prizes to the following: "Discens" (the Rev. Alfred N. Sayres, Lansdale, Pa.); "Joseph Milton" (Jos. M. Old, 1756 N. 29th St., Philadelphia); "Neophyte" (Edward W. Ullrich, Theological Seminary, Lancaster, Pa.); "Shep-

herd in the Mountains" (the Rev. Wm. F. Ginder, St. Petersburg, Pa.); "Jenny Wren" (Mrs. Geo. Gehman, Bethlehem, Pa.); "Leumas" (the Rev. Dr. Samuel Z. Beam, Tiffin, O.).

The remaining letters published, helpful and stimulating as they are, were marked as entitled to special consideration, having been selected by at least one of the Judges as among the leaders. We believe you will enjoy these contributions and find valuable suggestions for your own reading. All these books, and any others published, can be secured from your own Board. Our popular "book man," Mr. Geo. W. Waider, will be happy to give you prompt and courteous attention.

Those Disturbing Miracles. By Dr. Lloyd C. Douglas. Harper and Brothers.

My copy went the way of the borrowed umbrellas. One feels an impulse to share a good book with everybody, but a very common experience often follows the gratuitous effort of enlightenment.

I enjoyed this book for three reasons: First, it is Biblical. The clearer light falling upon the Bible recently might be likened to the progress from candles to tungstens, with the result that the spiritual lineaments of our sovereign book are beginning to stand out from its former mysterious and cavernous shadows.

In the second place, it is modern. Difficult as that is to define, it is an approach, on the part of scholars, in interpreting the Bible in the light of its historic sources, that is bridging the gap between the ancient expression of religion and its application to modern life.

But the reason I really enjoyed it was that the writer dipped his pen into the ink of humor and whimsicality. Why must our religious books or sermons all be solemn and somber? Here you grin, then chuckle, and possibly laugh out loud as the author sketches a few family portraits from the Old Bible Album.

Verily I believe the Lord also loveth a hilarious writer. —"Petrouchka."

Science in Search of God. Kirtley Mather. Henry Holt & Co., New York.

The title is both intriguing and misleading. Only one chapter of this penetrating analysis of the relations sustained between science and religion is devoted to the specific topic of "Science in Search of God." The other chapters combine with it to reveal a modern science and religion joining hands to find for modern man a better way of life and a more complete mastery of the universe. The reader need not be informed by the Editorial Committee of the Religious Book Club that "the author knows how to popularize science without sacrificing scholarship." He holds that science and religion not merely are not enemies, but indeed are friends. One feels with the conclusion of the book that the scientific and the religious mind dwell in one man in Prof. Mather, and that an army of scientists as religious as he is and a school of theologians as scientific as they ought to be, would end warfare and

THE EXAMPLE

By Edgar A. Guest, in Phila. Ledger.

There is a wisdom of the brain
Which feeds on books, as birds on grain;
And there is that no page reveals.
A wisdom which the spirit feels.
A deeper sense of wrong and right,
Which some men have and all men
might.

A brilliant man whose mind is keen,
Before a boy uses speech unclean,
And words profane to vent his rage;
Dull to the small boy's tender age,
Dull to the fact that grown men set
Examples children don't forget.

A rough, uncultured fellow near.
Who chanced that speech to overhear,
Said: "Mister, talk like that's too
strong
When there's a little boy along.
I know some language rather wild,
But I won't teach it to a child."

Which was the wiser? He whose brain
Held many things which books contain
Or he who felt that he must be
Fit for a small boy's company,
And had the sense to grasp this truth:
That Age is the molder of its youth?

open an era of co-operation between science and religion. For he shows us that while science discovers and interprets the facts of life, religion must measure and appraise its values. Clear, intelligible, discerning, and forceful is this book which you must read. —"Discens."

Pilgrim's Progress. John Bunyan. J. C. Derby. New York. American Tract Society.

Much has been printed about Bunyan and his "Pilgrim's Progress" in this tercentenary of his birth. The writer read some of it, but he was more powerfully impressed by a re-reading of the book itself. Since youth it has been a source of spiritual uplift. Each successive reading leads to fresh soulful and intellectual delight. In

these days of hectic and feverish literature and weak dilutions of Christianity, prepared by idealists and professional dogmatists, this vision of the Immortal Dreamer is an anodyne to the doubtful and despairing.

Christian, in his toilsome journey, is a correct type of the pilgrim today. After his deliverance at the Cross, his path lay through doubt and humiliation, led to the Delectable mountains, thence to his triumphant conflict with Apollyon, then through the waters of the river, and, finally, past the Celestial Gate into the City.

Almost needless to say, the last reading of the book, although from a copy printed in 1854, illustrated with the familiar old-style wood-cuts and engravings, exerted an influence toward better thinking and living that was lacking in every other book read during the year. As such it is recommended by the writer to all who aspire to the higher life.

—"Joseph Milton."

"In the Breaking of the Bread." A Volume of Communion Addresses, by James I. Vance, D. D., LL.D., published by Fleming H. Revell Company.

Primitive but permanent, The New England Primer reads in one place:

"My Book and Heart
Must never part."

This is a book for the heart that will never depart.

One hundred and eighty-three pages bound twenty-four living and life-giving chapters. Each chapter is prefaced with a text of New Testament Scripture and an inviting title. The steps taken in each address are no less forcefully subtitled. The language is select, clear and plain. The sentences are short, unadorned, vivid, characteristic.

Dr. Vance's analyses of his subjects are done in a masterful fashion with a view not to polarize creeds, but to portray the Living Christ. For daily morning devotions, a chapter "In the Breaking of the Bread" beautifully enriches meditation, prayer and thought. To be brief, it will give a proper "set" to the start of the day for him who desires to do Christian living. It is a book that will approve it-

self to the heart and mind of every Christian who is eager to come into closer, fuller communion with the Author of his salvation.

—“Neophyte.”

“Constructive Citizenship.” By Dr. L. P. Jacks. Doubleday, Doran & Company, Inc., Garden City, New York. Price, \$2.00.

Among the books which I have read during the past year the one which stands out pre-eminently as the most interesting and at the same time the most helpful to me in guiding my thoughts and activities into, what I feel, a safe and comfortable haven, is “Constructive Citizenship.”

As I try to steer my life through these days of fads, fancies, get-rich-quick and living-for-the-day-only schemes, I find in this book a more useful view of life.

Through the reading of it I am convinced more than ever that the real goal of life is not to be found in the pleasures of the day, such as making money or ascending the steps of honor among my fellow-men. But it is found in using my talents and life to bring the greatest good to my fellow-man and to the Kingdom of God for the present and future.

The book has not so much taught me, but has given me new courage to think in terms of “time”—looking for ultimate good—rather than to think in terms of “space”—looking for present good in terms of pleasure, material prosperity or distinction.

What I got out of this life-giving book I am sure others will find, and more also, by a careful reading of the same.

—“Shepherd in the Mountains.”

“Happiness.” By William Lyon Phelps. E. P. Dutton & Co.

The author of “Happiness” tells us that “the happiest person is the person who thinks the most interesting thoughts.”

This book has been most helpful and enjoyable because I was curious enough to take stock account of my thoughts to see if they were the kind that would be entertaining and happy, should I lose health, wealth and youth. I like my home to be attractive and interesting, so I like my mind to be furnished with attractive and interesting pictures.

Now I find myself storing the interesting and discarding the worthless thoughts for my mind house. As I go about my work I try to find one treasure every day.

My busiest collecting days are on Sunday. Not long ago I brought home this prize, “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

I agree with the author that the more interesting life is, the happier it is. And the happiest person is the person who thinks the most interesting thoughts.

—“Jenny Wren.”

The Background of the Bible. Henry Kendall Booth. Scribner's Sons.

In the early days of my ministry this book would have been a spiritual Treasury; now, in retirement, it is a spiritual pleasure.

It gives a beautiful outline of the Evolution of the Bible, from Genesis to Revelation. It will be an inspiration to young ministers and a revelation to intelligent readers who may wish to know the origin, inspiration, and influence of the Bible, and how through opposition, it has been miraculously preserved, practically unchanged in spite of efforts to destroy it. The author points out that it is composed of many books, by many authors, during many ages; how they were finally gathered into one volume, which includes divine revelations,

as these were made through prophets, priests and apostles, altogether proving it to be a *Book of Life*.

Young preachers and intelligent laymen will find in this book a treasury of knowledge about the Bible which will help in understanding and enjoying a study of the Bible as *The Book of Life*.

—“Leumas.”

“The Character of Paul.” By Rev. Charles E. Jefferson, D. D. The Macmillan Company.

The reading of this book has given me great pleasure and profit. Dr. Jefferson tells us that for thirteen years of his life he has taken one of Paul's letters with him on his vacation. He studied Paul and lived with him until he felt he knew him better than any other man. He presents in twenty-six chapters Paul's leading traits of character, his strength and his weak-

self and the authors and artists with whom she came in contact. I can only pass along my enthusiasm for the book, but you will have to read it for yourself, to get the real joy from it.

—“Enthusiastic.”

Shoddy. Dan Brummitt. Willet, Clarke and Colby.

What a facile pen the author of this remarkable book, so readable and helpfully critical, wields! One reads in it with fascination the charm and spirit of the author's own life and career without having given the actual facts. Of a number of quite helpful books read during the year, this one caps the climax. It touches upon a subject which needs ventilation and meets a growing desire or demand. It does not, however, create a hurricane or tornado. The Christian Church, different denominations, the abuse of authority, different forms of government, varied organizations, all expose themselves to sharp criticisms which may be regarded profitable rather than harmful. No Church is perfect, but all should aim to approach the ideal of perfection by utilizing wholesome criticisms. Faults, weaknesses, abnormal tendencies, do not always cluster around lower grades of ecclesiastical machinery or organizations, but are frequently discovered higher up among the more advanced and responsible agencies of the Church. An order of Bishops doubtless has its advantages in promoting a well-regulated organization, but it is not for that reason immune to the annoyance of “a fly in the ointment.” The fact that this charming novel has been conceived and so skillfully executed is proof of its timely and worth while wisdom. We predict for it still greater popularity and a wider circulation. Its genuine merits naturally give it an enviable attractiveness and prominence among the multitude of readable books recently published and circulated.

—“Masteller.”

“Blades.” George Barr McCutcheon. Dodd, Meade & Company.

I trust that prospective readers will not judge this book by its title. Indeed “Blades” does not sound very promising. However, let the reader remember the ancient saw, “What's in a name?” Pray indulge with me in the delightful fancy, “Let's pretend.” Let us imagine the title is a magic “open sesame,” unlocking a door beyond which waits a wondrous surprise. Enter with me! Lo! We discover one of those rare art salons where but few choice paintings are exhibited. We behold only two; and what great contrasts they portray!

We see Blades, a youth like many others, leaving college. Carelessly he enters life, improvident for the morrow. Seeking happiness, he bargains feverishly at “the devil's booth, where all things are sold.” As he is about to trade away his honor, our first picture ends.

Blades next appears, a worldly alien, among simple, honest folk who live close to nature and God. Amid such surroundings pure love takes his hand, leading him also to God. Thus Blades attains peace and happiness.

Leaving these pictures, can we not better discern worldly semblances? Have not God's peace and knowledge descended upon us likewise? Truly, then, “Blades” is a magic title.

—“Leonardo.”

The Man Nobody Knows. Bruce Barton. Bobbs Merrill Co.

It was Christ's command to carry His Gospel unto the uttermost parts of the earth and to fulfil this request in part Bruce Barton has given a version of our Master's life, portraying Him as a Man in reality. In our pursuit of a real Christian

(Continued on page 23)

True Thanksgiving

The Rev. Paul I. Kuntz

Too much thanksgiving is offered to God because of what we have rather than because of what we are—"sons of God thru faith in Christ Jesus." Consequently, the spirit of true thanksgiving is rare. "For a man's life consisteth not in the abundance of the things which he posseseth." Besides, possessions are uncertain treasures, and riches often take wings and fly away. Then how infallibly the rise and fall of personal possessions is accompanied by a rise and fall in our spirit of thankfulness. But true thankfulness is more constant, based on eternal realities and not upon chance happenings and circumstances; as witness, the Pilgrim Fathers. "Jesus Christ the same yesterday, and today, and forever" is the rock upon which true thankfulness is founded, and not upon the sand of chance happenings and changing circumstances.

Altho we believe the spirit of true thanksgiving is rare, it is nevertheless a strange fact that a strong spirit of thankfulness is practically always present in Christian lives. How can this be? "Well, if we can't be thankful for what we have (because at times many persons do not have much) we nevertheless are very thankful to God that we are not so badly off as other less fortunate souls!" Is not this questionable spirit of thanksgiving almost a universal substitute for the true spirit?

Suppose we try to illustrate this blame-worthy spirit by using as a background the recent tragedy of the *Vestris* off the coast of Virginia. Can't you hear people saying, "After all, we have much to be thankful for—just think of those poor souls on the *Vestris* who suffered all the horrors of ship-

wreck and death. Altho we apparently haven't much to be thankful for, when we come to think of it, how much better off are we than they?" If human nature runs true to form, such thoughtless expressions as the above will be quite common among Christians in this Thanksgiving season and before and after it passes. At this juncture, for the purpose of preventing the above illustration from illustrating too much, may I interpose the thought that of course no one should presume to be able fully to understand such tragedies as illustrated by the *Vestris*. But there are not a few who know from their own soul's experience that Job is not the only one who has cried out in anguish, "Though He slay me, yet will I trust in Him."

To continue with the illustrations of a superficial spirit of thanksgiving, you perhaps won't have as much on Thanksgiving Day as you'd like to have of earthly possessions, but across the street is some reputable neighbor in the hospital following a serious automobile accident; how much more favored are you and yours than he? Next door, perhaps, some one is stricken with pneumonia; oh, how thankful we should be that in all our need we have nothing like that to distress us.

The above examples of "thanksgiving by comparison," we believe, are far from Christian in spirit. Their shallowness and unwitting selfishness condemn them. We choose to call the foregoing examples of thanksgiving by comparison, because in comparison with the horrors suffered by other persons, our own "little" blessings are supposed to be magnified. Such a spirit, we fear, savors too much of the Pharisee's prayer, "God, I thank Thee

that I am not as other men are." If comparisons are odious in the sight of men, how much more odious must such comparisons and such thanksgiving by comparison be in the sight of God! And yet who is not guilty in greater or less degree?

To allow the weight of the accidental miseries of others to bear us up like a seesaw while it bears them down in sorrow, is not true thanksgiving, but false thanksgiving. Its essential selfishness is alone sufficient to condemn it. To allow the misfortune and anguish of others to serve as a background for our joy is not a very commendable enterprise, with all due regard to the great Jonathan Edwards. We should recognize such a spirit in our hearts at its true worth and then ruthlessly drive it from our souls..

The foundation for our thankfulness is not what other poor souls are not or have not. It is not negative at all, but is positively what we ourselves are, in spite of every weakness and sin, namely, sons and daughters of God thru faith in Christ Jesus. To be rich toward God, to delight in the things in which God delights, is true blessedness. "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he hath understanding and knoweth Me, that I am the Lord which exerciseth loving kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord."

To be rich toward God is the foundation for true thanksgiving—and the rich toward God are not niggardly toward their fellowmen. They know Christ and the Cross too well for that, thank God!

The Reformed Churchmen's Congress

REV. ALLEN R. BARTHOLOMEW, D. D. President of the

General Synod

This may seem a rather high sounding title for a gathering of men of our Church, most of whom are known for their boundless modesty. However, the six hundred men, who assembled in Salem Church, Harrisburg, Pa., on November 21 and 22, 1928, were men imbued with the spirit of rallying around the old standards of the Reformed Church, and ready for a great advance movement.

Salem Church has become a sort of mecca for important gatherings of our Church. Since 1908 the laymen as well as ministers have come from far and near, to discuss problems vital to the progress of the Kingdom of God. A royal welcome was again voiced by Attorney Paul A. Kunkel in his usual friendly manner, greeting the Churchmen especially because of the purpose for which they assembled, "to rejuvenate, reconsecrate yourselves to the service of the Lord."

Dr. George Leslie Omwake led in the devotional service, exhorting the men to "Be men in understanding." This, we all felt, became the keynote to the Congress, in all the addressees, discussions and resolutions. The President of the General Synod was given the task to present "The Program of the Reformed Church." He was wise enough to say, "This is a theme big enough to engage the wisdom of all your able speakers, and to occupy all the time of this Congress." In a single sentence the program of our Church is no less than to publish the good news of salvation to the whole world. We need a greater number of able, strong and influential laymen to become leaders in the Church. Dr. Samuel McCrea Cavert, of the Federal Council of Churches, brought a most inspiring interpretation of the Jerusalem Coun-

cil in 1928, giving it as his judgment that the policies and plans for the missionary enterprise must be based on a full interchange of experience on the part of representatives of both the East and the West. His address was very much in line with the policy of our Board of Foreign Missions for the China work.

Dr. J. Campbell White was introduced, and deservedly so, as "that outstanding leader of twenty years ago," and who is now giving his best thought and devotion to the Church League. He spoke with his usual burning eloquence on "The Layman As An Evangelist." The Christian Church can never become the power it is divinely meant to be until its lay members accept and meet their personal spiritual obligations. They must become personal "witnesses" for Christ. The new President of Temple University, Dr. Charles E. Beury, an ardent friend of missions and an enthusiast for men's work, dwelt on the necessity of Churchmen being Christian laymen first, and that they should apply their faith and piety to every walk of life. Dr. Beury is a living exponent of the Gospel he preaches. One of the new faces and voices at the Congress was that of Bishop Paul Jones, whose message on "World Peace," was no doubt the actuating motive in the appointment of a committee to draft resolutions, which were unanimously adopted, urging the President of the United States to again use his best influence with the Senate to adopt the Kellogg-Briand multilateral treaty, which we believe is a most definite step towards permanent world peace.

It was a bright idea on the part of the Program Committee to invite Hon. Setsuko Sawada, of the Japanese Embassy at Wash-

ington, D. C., to grace the Congress with his presence, and he did so most graciously by a very admirable address on "Forces in Japan Making for International Peace." Those who heard this friend of God and man will need no assurance that Japan is acting in the most friendly spirit with the United States and all other nations, and that our own missionaries have made a very positive contribution to the growing spiritual attainments of the Japanese people. As a very happy prelude to this notable address was a masterly presentation on "Church Union," by Dr. George W. Richards, Chairman of the Commission of General Synod on Closer Union with other Churches. Dr. Richards spoke in his clear, concise, convincing, and I may add, inimitable style on the "Why and How of Church Union." Evidently he believes that our Reformed Church is on the eve of a greater united Church, and if the solemn and solid applause was an indication of the spirit of the delegates, he had voiced the heart's desire of all who long for the greater unity of God's people on earth.

Great thought must have been given to the building of the program, for on the second day of the Congress, the special emphasis was laid on the active participation of the men in carrying on the work of the Church. Dr. Luther E. Lovejoy, the author of several fine books, and a leader in Christian Stewardship, brought a sane and captivating message on "Stewardship for All of life." He made a very fine distinction in the special featuring of Christian work in all ages. God always has a special message for each generation. His message for us is Christian Stewardship. We all must realize that we have much more than other people have, and for which we

must render an account as stewards of God's gifts. From the Southland came the Rev. Dr. J. E. Purcell, who dwelt in a heart-searching manner on "Men's Work for Men." He made it very plain that only as we enlist all laymen in the Church can the Kingdom come and the will of God be done. Mr. Black, the Secretary of Laymen's Work in the United Lutheran Church, bore testimony to the great help the men have been in bringing about greater activity and liberality. It was a real joy to hear Rev. Purd E. Dietz, of our Trinity Church in Philadelphia, speak so enthusiastically on "The Joy of Active Christian Service." Dr. J. A. Ingham, Secretary of Progress Council, Reformed Church in America, brought happy greetings.

We felt at the close of the second morning session that we had come to the end of a perfect gathering. But not so. Two other speakers of world fame brought messages, yes, and others whom we will not attempt to mention. These two were Mr. Leon C. Palmer and Mr. Samuel R. Boggs, both of Philadelphia. Happily, Mr. Palmer

told of the work being done in the Episcopal Church through organized groups of men and boys. We all knew of the Brotherhood of Saint Andrew, but few of us before did grasp the significance of such an organization. Mr. Boggs speaks out of a full heart, and it did not take him very long to show the good a Christian layman can do in the humbler walks of life.

We now come to the end of the Congress, and we believe it is the beginning of a future fraught with blessed results. What shall be the future of the Laymen's Work in the Reformed Church? The instinct of a reporter prompts me to prognosticate, but I forbear. Rousing resolutions were proposed and adopted, and they will be given to the Church. That the Church has a future is assured with such veterans still at work, as Dr. Joseph H. Apple, First Chairman of first convention twenty years ago; Mr. Harry E. Paisley, active in every worthy cause; Hon. Horace Ankeney, officer in leading Boards of the Church; Mr. Francis M. Berkemeyer, one of the best known laymen in our Church; Dr. Emory L. Coblenz, leader of the soul-lifting music of the Congress; Mr. William W. Anspach,

patron saint of our Laymen's Work, and a host of godly men, too numerous to mention, but whose praise resounds throughout the Church.

In view of the frequent outbursts of appreciative applause for Dr. William E. Lampe, I would commit an unpardonable offense in the eyes of the Church, if I did not repeat what I wrote on a former occasion, that Dr. Lampe has been "the directing spirit in this and similar Laymen's gatherings in our Church."

While the spirit of youth was ever in evidence at the Congress, Chairman Anspach paid a just tribute to age by introducing a man who was celebrating his eighty-first birthday on November 22, and who had given forty years of active service in our mission field in Japan. He said, "Let us stand to honor him and while we stand Dr. J. P. Moore will offer the closing prayer and pronounce the benediction." Dr. Moore spoke words of appreciation. And now the future will tell whether this Reformed Churchmen's Congress will mark a new epoch in the progress of the Kingdom.

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. Albert Hady from 2932 E. Belgrave Ave., Huntington Park, Calif., to 658 E. 45th St., Los Angeles, Calif.

Rev. A. F. Nace from 824 N. Highland Ave., N. E., to 929 Drewry St., N. E., Atlanta, Georgia.

Rev. A. Szabo from 3060 Dakota St., to 2009 38th Ave., Oakland, Calif.

Our Christmas number will be issued in two weeks.

The School of Religion conducted by our Churches in Bethlehem, Pa., closed Nov. 22, with an attendance of almost 200. It was a gratifying success.

Rev. G. W. Spotts writes: "The New Almanac is a bundle of practical information which should be shared in every home in our Church."

The dedication services of First and St. Stephen's Church, Baltimore, Rev. R. M. Stahl, pastor, have been postponed from Dec. 2 to Dec. 9.

Rev. W. H. Bollman, of Christ Church, Bethlehem, Pa., conducts a "Query Hour" on the first Sunday evening of each month. It has aroused much interest.

Miss Edna M. Buhler, daughter of Dr. J. D. Buhler, of First Church, Washington, D. C., expects to sail for home from her enjoyable European tour on Dec. 7.

The dedication service at Trinity Church, Tamaqua, Pa., Dr. Arthur Thompson, pastor, took place Nov. 18-25. A fuller account of this happy event will be given later.

Rev. H. A. Croyle, a graduate of the Dickinson School of Theology, began his work in the Red Bank Charge on Sept. 30. Rev. Mr. Croyle was a pastor in the Methodist Episcopal Church.

In Trinity Church, York, Pa., Rev. Dr. Samuel H. Stein, pastor, a Thanksgiving service is being held at 10 A. M. The annual bazaar and supper of the Missionary Society were held on Nov. 22-23.

In First Church, Canton, O., Dr. R. W. Blemker, pastor, the budget for 1929 is \$18,000. The Every Member Canvass is

held this week. The inspiring Thank-Offering service was held Nov. 25.

St. Peter's Church, Barnesville, Pa., Rev. J. Arthur Schaeffer, of Tamaqua, Pa., supply pastor, had largely attended preparatory, confirmation and Communion services. 4 were added by confirmation and 2 by reprofession. Three-fourths of the Apportionment is paid.

The fall Communion services in Wentz's Charge, Goshenhoppen Classis, Rev. G. W. Hartman, pastor, were held in October. In Wentz's Church 245 communed; offering, \$420, \$245 for Benevolence. In Christ Church 182 communed; offering, \$483, \$210 for Apportionment. In Grace Church, West Point, 30 communed; offering for Apportionment, \$36.

Among the most delightful events of the year in St. John's, Allentown, Pa., the Rev. A. O. Reiter, pastor, was the reception given this month to the pastor and his wife, at which the presentation of a purse of \$750 was only one of the many evidences of good will and affection. Such occasions bring cheer and courage to all concerned.

Trinity Church, Collegeville, Pa., Dr. J. M. S. Isenberg conducted the morning services on November 25. In the evening the annual Thank-Offering service was held by the Missionary Societies with offerings as follows: Mission Band, \$6.63; Girls' Guild, \$18.73; Women's Missionary Society, \$101.17—a total for all of \$126.53. December 2, the new pastor, the Rev. John Lentz, will take up his work.

In the account of the 75th anniversary of First Church, Toledo, O., Rev. Jos. H. Stein, pastor, which appeared in our issue of Nov. 1, the name of the popular former pastor, Dr. Karl A. Stein, now of Grace Church, Pittsburgh, was inadvertently omitted. The presence and address of Dr. Stein were greatly appreciated by the pastor and people of First Church. We regret that the account was incomplete, and thank our Toledo friends for calling attention to the error.

Thanksgiving Day is also Home-Coming day at Catawba College. An elaborate program was prepared for the Alumni, who will be glad to see the much improved cam-

pus. At 3 P. M. the annual football game with Guilford is played. A turkey dinner is served at 8 P. M., followed by a program in which President Hoke, Revs. H. A. Fesperman, Banks Peeler, and A. D. Leonard, Coach Davis, Evelyn McQuage and Percy Aycock take part.

Nov. 11 was a joyous day in Zion's Church, Millersville, Pa., Rev. W. T. Brundick, pastor, at which time the congregation dedicated its new organ, an Estey Duo. The sermon was preached by Rev. Dr. E. S. Bromer, on the subject, "Creative Worship." In the afternoon a recital was given under the direction of Mrs. Charles Eichler. To add to the joy of the occasion was the announcement that the organ fund had not only been over-subscribed, but was paid in full at the time of dedication.

Rev. Paul Reid Pontius, of Zion Church, Lehighton, Pa., observed the Bunyan Tercentary on Nov. 25. The Thank-Offering service was held in the evening. The Every member Canvass is on Dec. 2. Elaborate preparations are being made for a joyous Christmas celebration. The next Communion will be on Jan. 6. The consistory has decided upon a budget of \$19,711 for 1929. The boys of the Young People's Dept., of Sellersville, Pa., Church, Rev. J. R. Shepley, pastor, paid a fraternal visit to Zion Church on Nov. 18.

The W. M. S. of the Springfield Church, Bucks Co., Pa., Rev. Wilbur J. Kohler, pastor, held its annual thank-offering service Nov. 18. Though the congregation is small and rural, the missionary society is very active. The scene was very inspiring as the members placed their boxes on the altar. The women of Tohickon Classis, of which this society is a part, during the last year contributed \$1,809.29, which, next to the Classis of Phila., is the largest contribution among the Classes of Eastern Synod. Congratulations to the women of Tohickon Classis. Rev. J. P. Moore, of Lansdale, was the speaker for the evening.

The Executive Committee of Phila. Classis meets Dec. 3 to dismiss Rev. Lloyd M. Martin to East Susquehanna Classis; to dissolve the pastoral relations between the Rev. E. Wilbur Kriebel and Trinity Church,

Norristown, and dismiss Mr. Kriebel to East Penna. Classis, as he has accepted a call to St. Peter's Church, Allentown; to receive the Rev. Walter K. Beattie from W. Ohio Classis and confirm his call to the Pleasantville, Pa., Church, and to act on the petition of persons residing near 7300 Ogonz Ave., Phila., asking to be organized under the name of Faith Reformed Church.

Rev. Francis C. Schlater has resigned as Minister of Religious Education in Calvary Church, Reading, Pa., in order to continue his studies in religious education towards his Ph. D. degree. During January he will rest at his home near Ambler, Pa., and about Feb. 1st he will enter Union Theological Seminary and also take work in Columbia University in the newly organized department of Religious Education under the leadership of Dr. H. Shelton Smith, who is to be the head of the department. Dr. Smith has been in charge of the Teacher Training Department of the International Council of Religious Education.

In the Plainfield Charge, Pen Argyl, Pa., Rev. W. H. Brong, B. D., pastor, a special service was held in St. Peter's Church, Plainfield Township, on Oct. 28, when \$16,000 worth of cancelled mortgage bonds were burned, and thus publicly declaring the Church free of debt. The building is of Holmesburg granite and was erected during the period of the World War, with Rev. Mr. Brong serving as chairman of the building committee. The corner-stone was laid Oct. 29, 1916, and the Church dedicated on Aug. 10, 1919. The total cost was about \$50,000. This is 4th building erected during the long history of this congregation. In connection with these special services, a beautiful marble baptismal font was dedicated.

The congregation of the Wilson Ave. Church, Columbus, O., Rev. Clarence Woods, pastor, after worshipping in a rented building for 5 months, returned to its new and remodeled Church home on Nov. 18, at which time Holy Communion was administered to a large percentage of the membership. 9 new members were received. The S. S. on this same date observed Home Mission Day. The Men's Chorus, from the Hungarian Church, sang several numbers, and one of the members from that congregation delivered an address upon the history of the Hungarian Church. A liberal offering was made.

In St. Andrew's Church, Phila., Dr. Albert G. Peters, pastor, a very successful Father and Son banquet was held on Nov. 15. Addresses were delivered by Rev. Aaron R. Tosh, pastor of Christ's Church, and Walter M. Wood, General Secretary of the Y. M. C. A. On Nov. 18 the pastor and Rev. Paul W. Yoh, pastor of Heidelberg Church, exchanged pulpits. On Nov. 22 the choir gave a comedy and musical in the gymnasium. The congregation and all its organizations are at present engaged in preparing for a pre-holiday bazaar, a White-Gift Christmas and also for a campaign of Visitation Evangelism to open on Jan. 9.

The recent 75th anniversary of the First Church, Toledo, O., Rev. Joseph H. Stein, pastor, was so great a success that the names of the Executive Committee of the Anniversary deserve to be held in grateful remembrance. Besides the pastor, the committee consisted of Troy A. Dahn, chairman, C. C. Minneker, F. George Schaefer, Fred E. Heidrich and Fred Klag. The chairmen of the co-operating committees were as follows: Banquet, Mrs. Lauar Kaiser; Decoration, Mrs. J. H. Scheuerman; Order of Service, the pastor; Music, Leon E. Idoine; Program, Fred E. Heidrich; Publicity, Walter Buss, Fred Klag; Reception, Fred E. Kocher; and Reunion of Confirmation Classes, Miss Gertrude Kocher.

The fall Communion services in the

To Our Pastors

WHO APPRECIATE THE SPIRITUAL VALUE of the MESSENGER; who seek the intelligent and continuous support and active co-operation of their members to the things nearest and dearest in their ministry;

WHO DESIRE A MEMBERSHIP to be at all times in possession of facts pertaining to the great Church of which they are a part, and which may not be obtained from other sources so readily and so completely informative as found in the MESSENGER;

WHO ARE LOOKING FORWARD to the year 1929 in happy anticipation as the best and most prosperous year of their ministry;

To All Such Ministers

WE SPEAK, ASKING YOU, URGING YOU—if that be the stronger word—to join us now in presenting the cause of the MESSENGER to the members IN YOUR CHARGE.

Therefore May We Not Have

FROM EVERY PULPIT, in consistory meetings, in home visits —**EVERYWHERE**—definite effort toward securing a larger number of the families in every congregation as readers of the MESSENGER.

WE WILL SEND UPON REQUEST, subscription blanks for every family, literature, etc. **WRITE TO-DAY.**

SURELY THE CHURCH IS ENTITLED TO THE UTMOST HELP WE CAN GIVE TO ITS OFFICIAL ORGAN—THE MESSENGER.

Muddy Creek Charge, Pa., consisting of Muddy Creek, Swamp, Zion (Lincoln), and First (Ephrata), Rev. Dr. Martin Schweitzer, pastor were largely attended. There were 1,087 communicants and the benevolences for all purposes were the largest ever given by the congregations. In spite of no catechetical classes a few new members were added. The classes will be organized shortly at First and Zion Churches and at Muddy Creek and Swamp in the spring. Last classical year there were 146 new members added. Recently the pastor preached 7 funeral sermons in 7 days. The pastor preached at Galen Hall and in his former charge, Union Bridge, Md. The Harvest Home and Rally Day services in the charge were of an unusual character and did much good.

St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, celebrated its 37th anniversary on Nov. 18 with special services largely attended. Rev. H. Y. Stoner, the first pastor, addressed the surviving charter members at the morning worship. 18 of the 53 charter members are still connected with the congregation. Rev. Dr. C. E. Schaeffer, the second pastor, preached inimitable and inspiring sermons on "The Clarion Call of the Church," and "The Fenced Highway." Dr. Schaeffer never preaches better than in "old" St. Mark's Church. Rev. Mr. Poetter conducted a Memorial Service for the late charter members and the 3rd pastor, the late Rev. Frederick C. Nau, D. D., whose memories will ever be cherished. The choir, led by Estelle K. Krick, rendered unusually appropriate selections. Offerings, \$2,240.82.

The work of Zion Church, Nanticoke, Pa., Rev. Robert W. Hueck, pastor, is progressing very nicely. About 50% of the membership communed, a number of infants were baptized, and new members have been received. On Nov. 28 the Royal Daughters' Bible Class gave the play, "An Old Fashioned Mother," in the High School auditorium. The pastor is giving a series of 5 lectures illustrated by moving pictures. The first lecture was "The Monk

of Wittenberg," given in Bethel Congregational Church; the 2nd, "Dwellers in the Holy Land," given in the Moriah Congregational Church; the 3rd, "A Trip Around the World," in the First Presbyterian Church, and the last lecture, "Our Puritan Fathers," was given in Zion Church. Each lecture was given on succeeding Monday evenings to large and appreciative audiences.

During the 37 years of the history of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, the four pastors baptized 1,875, married 800, added new members 3,952, and buried 919 members. Present membership in good and regular standing, 1,540. At the end of first Classical year the congregation reported \$10 for benevolences and \$247 for congregational purposes; this last year, \$4,673.41 for benevolences, and \$16,217.47 for congregational purposes. The first pastor was H. Y. Stoner, Nov. 19, 1891; the second pastor, C. E. Schaeffer, Aug. 1, 1898; the third pastor, F. C. Nau, Dec. 1, 1909; and the present pastor began Aug. 1, 1916. On Nov. 25 Rev. Mr. Poetter delivered the ad-

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dress at the Vesper Service of Schuylkill College, Reading.

A Father and Son service was held on Nov. 18 in Christ Church, Bethlehem, Pa. Rev. W. H. Bollman, the pastor, delivered an address on "The Big Partnership," taking as his theme, Mark 9:17. On Nov. 20 Dr. J. H. Ludwig presided as toastmaster at the Father and Son banquet served to 173 men and boys by the Truth Seekers Bible Class of the S. S. The singing was directed by Mr. J. Walter Laubach with Prof. D. G. Samuels at the piano. Mr. Floyd E. Schick presented gifts to the oldest father, the youngest father, and the father having the largest number of sons present. The speakers of the evening were the pastor and Hon. William R. Coyle, Congressman-elect, who was introduced by Dr. C. E. Dresser. Capt. Charles Schuerholz, of the Salvation Army, entertained with many new and novel sleight-of-hand tricks. An informal social hour followed the dinner.

Miss Julia Olah, Hungarian deaconess from Homestead, and 2 of her young Hungarian friends, contributed greatly to the success of a Home Mission Service in Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor, on Nov. 11. Native costumes were worn and the Hungarian national hymn was sung by the visitors. On Nov. 18 Mr. Levon N. Zenian, a native Armenian, spoke in the Sunday School and at the morning service. A liberal offering was received for the Near East Relief. The Missionary Society of Calvary presented the missionary pageant, "Christ in America," on the evening of Nov. 25 at their annual thank-offering service. 30 persons took part in the pageant. The Every Member Canvass will be conducted Sunday afternoon, Dec. 9. 238 were present at Sunday School Nov. 18. The S. S. Christmas entertainment will be held Sunday evening, Dec. 23.

In Lischey's Charge, Spring Grove, Pa., Rev. J. N. Faust, pastor, the Lischey's community chorus of 60 voices sang a sacred concert in St. Peter's Church on Sunday evening, Oct. 21, when more than 500 people were present. The Thank-Offering services of the W. M. S. were held Nov. 18. A special program was rendered by the children and members of the society. Miss Roberta Fleagel, M. D., a returned medical missionary from China, under the M. E. Church, delivered an inspiring and instructive address to more than 300 people. The offering was the largest thank-offering in the history of the local society. Mrs. Frank Bucher will deliver the addresses at the Thank-Offering services of St. Paul's and St. Jacob's societies on Dec. 9. The new Moller pipe organ recently installed in St. Peter's Church will be dedicated on Dec. 9. This organ replaces one which had been in use for more than 30 years. The pastor confirmed 12 catechumens at St. Peter's; 18 at St. Jacob's, and 6 at St. Paul's.

The Jerusalem Lutheran-Reformed Church, Trumbauersville Charge, Rev. John B. Swartz, pastor, was re-dedicated Nov. 11. The services, under the auspices of the Reformed congregation, were held at 10 A. M. The dedicatory sermon was delivered by Rev. Dr. Charles B. Alspach, pastor of Mt. Hermon Church, Phila., and was the outstanding feature of the day. The Church was formally re-consecrated at the close of the morning service. A Union Community service was held in the afternoon, and 15 nearby ministers, both Lutheran and Reformed, offered felicitations and greetings. In the evening the Lutheran congregation held a service, the speaker being Rev. W. U. Kistler, President of the Norristown Lutheran Conference. The services were well attended, several hundred people being unable to gain admittance at the afternoon service. The renovated Church affords better facilities for Church and S. S. work. It is located in a growing community and is the

only House of Worship for a large group of people.

The many friends of Rev. J. W. Meminger, D. D., Secretary of the Board of Ministerial Relief, no doubt will be very sorry to learn that while traveling in Ohio in the interest of the completion of the Sustentation Fund of the Board of Ministerial Relief, he was in an automobile accident. Dr. Meminger arrived in Sandusky, Ohio, on Saturday, Nov. 17th, and was being driven from the station to his hotel in an automobile, the driver of which suddenly swerved to the side of the street in order to avoid striking a woman, who had stepped in front of the machine, and thereby upset the automobile, which caused Dr. Meminger to break three ribs and to be badly shaken up. He is now in the Good Samaritan Hospital, Sandusky, Ohio, and, while he is not seriously injured, is in considerable pain and cannot walk. However, he is improving daily and hopes to return to Lancaster in time for Thanksgiving Day.

The 65th anniversary of our Church in Louisville, O., Rev. F. W. Hoffman, pastor, was observed Nov. 18, with Rev. Dr. E. P. Herbruck as the preacher. Many former members returned for the occasion. The names of those who were present at the observance of Holy Communion on Nov. 3, 50 years ago, were read. Out of 78, 16 are living and 13 were present at this service. 3 members of the first class confirmed in April, 1864, are still living, 2 of whom were present. 7 pastors have served this charge: Revs. Abram Miller, Joshua Derr, John J. Leberman, George H. Souder, Blanchard A. Black, John C. Gekeler, and the present pastor. 5 adults were received into the Church at this service, making the total additions during the present pastorate, 577. Over 1,700 persons have identified themselves with this Church since it was founded. Many of its first members were of French Huguenot stock, and at one time French was as commonly spoken as German was in some parts of the Church. The membership has, in recent years, become prevailingly urban; at one time it was mostly composed of farmers.

The second annual Fathers and Sons banquet was held at Bethany Tabernacle, Phila., on Tuesday, Nov. 20th, with an attendance of 67. A correspondent writes: "A delightful dinner was served by the ladies of the Willing Workers Class. Our pastor, Rev. A. Y. Holter, led the singing

of several very appropriate numbers while we were enjoying the wonderful repast spread before us. Dr. Gibbons, Pres. of our Men's Bible Class, acted as toastmaster and did a splendid job of it. He first called on Ira Ashenfelter to speak in behalf of the fathers, and this was followed by another splendid talk by his son, John, who represented the sons. The main speaker of the evening was the Rev. Ambrose M. Schmidt, D. D., and every one was repaid for having heard his splendid talk on "Character Building." All in all, it was another great event for Bethany, one not easily forgotten by those present. May we urge all who have not had such an affair in their Church to begin next year sure. You will be surprised at the results."

In Trinity Church, Akron, O., Rev. G. M. Smith, minister, the annual Christmas Bazaar given by the women of Bethany Class will be held Dec. 5 and 6. A very fine assortment of dainty and useful articles have been made by the ladies, who have been working for months. Supper will be served both evenings by the ladies of Trinity and Unity Classes. The W. M. S. of Trinity Church are planning the Thank-Offering service for Sunday evening, Dec. 2nd. A very special service will be held at Trinity that morning. The School and Church will observe their 38th birthday. All former members are invited. The Christian Endeavorers planned a farewell party for November 28th at the Church. All those who ever had their names upon the roll book of Trinity Christian Endeavor were asked to come back and enjoy this night of fellowship and fun as a fitting remembrance of the good times that have been had in Old Trinity Church. This was the last social affair the Endeavorers will have until they are settled in the new Trinity Church on N. Main St.

Emanuel Church, Lincolnton, N. C., Rev. H. C. Kellermeyer, pastor, has enjoyed many blessings during the past month. On Oct. 21 the newly installed Art Glass windows in the auditorium were dedicated, Rev. W. H. McNairy, organizer and first pastor of the congregation, brought the message. The new windows are very beautifully designed and add greatly to the atmosphere for worship. Several are memorials. The ladies of the congregation deserve much commendation for untiring efforts in securing these windows. On Oct.

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22 the ladies entertained the Union Missionary Society of the city. Every Church in the city is affiliated with this Union. Miss Greta Hinkle, Phila., gave a very enjoyable reading, and Mrs. E. W. Lentz, Bangor, Pa., brought the special address for the occasion. Home Mission Day and Armistice Day were fittingly observed. Beginning on Sunday evening, Nov. 11, a week of special services were held. The pastor was assisted by Rev. H. A. Fesperman, Greensboro, N. C. Much interest was manifest by the large attendance at each meeting. The S. S. has had nearly a 7% increase in membership since Oct. 1.

Attention is called in this book number to some good books, reviews for which were not received in time: Progress Ancient and Modern, \$1.50, Little, Brown & Co.; Young Luther, by Robert H. Fife, \$2.00, Macmillan; The Years of My Pilgrimage, An Autobiography, by Chas. A. Ingraham, Central Pub. House, Cleveland,

O.; D. L. Moody (His Message for Today), by Dr. Chas. R. Erdman, \$1.50, Revell; Mental Phases in a Spiritual Biography, by G. P. Mains, \$2.00, Harper & Bros; Putting the Church on a Full-Time Basis, by Dr. A. W. Beaven, \$2.00, Doubleday, Doran & Co.; Intimacy With Jesus, by C. M. Woodward, \$1.75, Macmillan; Christianity Today, by various authors, \$2.00, Cokesbury Press; The Sanctity of Law, by J. W. Burgess, \$3.00, Ginn & Co.; Compendium of Biblical Texts and Topic, J. Storrer, \$1.25, Central Pub. House; Our Ultimate Authority, by M. W. Greenwood, \$1.25, American Tract Society; Francis Asbury, by Wm. L. Duren, \$3.00, Macmillan; What a Young Man Ought to Know (new edition), by Sylvanus Stall, \$1.00, Vir. Pub. Co.; A Knock At Your Door, by W. E. Schramm, 75c, Lutheran Book Concern, Columbus, O.; The Church Through the Ages (a Pageant), by Prof. W. F. Schmidt, 35c, Lutheran Book Concern.

the real meaning of Christianity.

The Parables of Jesus. Elbert Russell. 168 pages, price, \$1.00. John C. Winston Co.

This study of the parables is terse and practical. It could be used with profit in Bible classes, at prayer services, or as the basis of a series of sermons.

Faith in the Divine Fatherhood. Dr. William F. King. 372 pages, price, \$2. Cokesbury Press.

The eternal verities are set forth in this book in simple language. It is rich with epigrams, but they are the sort of wise sayings which flood dark areas of experience with streams of light. Anyone who reads this book will be thankful for the way it reveals the heart of Jesus in His daily desire to make His Father real to other men, as He was real to Him.

Jesus the Man and Christ the Spirit. By the Rev. George Workman. Macmillan and Company. Price, \$2.50.

The title of this book marks the attempt of the writer to present the person and work of Jesus from a new standpoint. He avows no sympathy for either Arianism or Unitarianism. His principal sources of help in addition to the Bible have been the apocryphal books of Wisdom and Ecclesiasticus with much help also from the canonical book of Proverbs. Disregarding ancient creeds and theologies he goes directly to these sources. His position and the sum of his findings are well and clearly defined in the following quotation from the preface of the book. "Historical exegesis makes it possible to prove that the accounts of the virgin birth are traditional, that His oneness with the Father was ethical, His resurrection was spiritual, that His pre-existence was impersonal and that His place in the trinity was experimental." In developing these points it claims that the Holy Spirit is never spoken of as a person or worshiped as such. It, the Spirit, is the energy of God who is the Saviour and the only Saviour of men. Jesus is or was a true man, but not different from His followers except that He was higher and holier, the difference being one of degree and not of kind. Prayer was never addressed to Christ by His disciples. Where the passages seem to show that He was thus addressed it was only in a representative sense. He is a representative

BOOK REVIEWS

Do You Know Your Bible? George A. Birmingham. 160 pages, price, \$1.50. Payson & Clark, Ltd.

This is a Bible question book, prepared by Canon Hannay. It has 1,500 questions and answers and will be a real help to anyone who seeks to make the Bible more interesting, especially to the young folks.

The Speaker's Bible. (Acts of the Apostles, Vol. II). 256 pages, price, \$3.50. W. P. Blessing Co., Chicago.

Those who are acquainted with this classic will be happy to know of the publication of another volume. It is in a class by itself.

The Blankenburgs of Philadelphia. Lucretia L. Blankenburg. 220 pages, illustrated, price, \$2. John C. Winston Co.

A noble wife has here written an inspiring story of Rudolph Blankenburg, one of the greatest citizens Philadelphia has ever had. Some one has called this "the book of the year in human personality," and we are inclined to think that he was not far wrong. If you want a real tonic we advise you to read it.

Straight Answers to Life Questions. Copeland Smith. 177 pages, price, \$1.50. Willett, Clark & Colby.

This book is full of meat. It answers hundreds of questions and answers them well. Dr. Smith is the Dr. Cadman of Chicago, and broadcasts from station WMAQ six times a week. This book is broad-minded and brilliant, a treasure for any leader of thought.

The Credentials of the Church. President Ozora S. Davis, of the Chicago Theological Seminary. 115 pages, price, \$1.25. Macmillan.

This book is small in size but great in spirit and purpose. It reinforces one's faith and gives one a saner outlook with regard to the future of the Church.

Between War and Peace. Florence Brewer Boeckel. 501 pages, price, \$2.50. Macmillan.

This is a handbook for peace workers, and if you want to learn about the influences for and against world peace and materials for a working program, you certainly must not overlook this good contribution by Mrs. Boeckel, who is the Educational Director of the National Council for the Prevention of War.

Biblical Allusions in Poe. W. M. Forrest. 208 pages, price, \$2.50. Macmillan.

Regarding Poe as "the most universally renowned of American authors," you will be amazed at the demonstration by Professor Forrest, of the University of Virginia, of Poe's familiarity with the Bible and the extensive reflections of religion shown in his writings. The author's main purpose is an increased knowledge of the Bible, but it also increases one's regard for Edgar Allan Poe.

Fundamental Christianity. Dr. Francis L. Patton. 330 pages, price, \$1.50. Macmillan.

The former President of Princeton University and Princeton Theological Seminary gives us here the lectures on the James Sprunt Foundation in Union Theological Seminary of Richmond, and the five chapters deal with "The Theistic View of the World," "The Seat of Authority in Religion," "The New Christianity," "The Person of Christ," and "The Pauline Theology." Whatever other books of theology you may read, this is one that demands a hearing, if you want to know

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JOHN DEWEY: Writing on Philosophy

BERTRAND RUSSELL: Science

JAMES HARVEY ROBINSON: Religion

HU SHIH: Civilization of East and West

SIDNEY AND BEATRICE WEBB: Labor

HENDRIK WILLEM VAN LOON:

Ancient and Medieval Civilizations

EVERETT DEAN MARTIN: Education

EMIL LUDWIG: War and Peace

HAVELOCK ELLIS: The Family

GEORGE A. DORSEY: Race and Civilization

CARL VAN DOREN: Literature

and there are other contributors, equally notable.

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Saviour and a representative Lord. When the Holy Spirit is spoken of as a person it is only a bold personification and never implies personality. The baptismal formula which is taken to teach the Trinity displays only the three-fold character of God and when used should be so understood and explained. With surprising boldness and facility the writer disposes of the great passages which support and prove the orthodox position. Notable examples of the critical and rationalizing method employed are shown in the treatment of the prologue of John's Gospel and the passage in Phillipians on the humiliation of Christ. By substituting the spirit of Christ for the person of Christ and by claiming that Messianic references to Jesus and claims of His pre-existence and divinity were representative, these verses undergo a strange metamorphosis. Nevertheless to the writer Christ is all sufficient for salvation, and if men will renounce the error of sin and heed the teaching of Jesus, the Spirit of God through this gospel will redeem society. —D.

(Additional Book Reviews on Page 28)

A Letter from London

BY ALBERT DAWSON

Anglican Church's Future

In the meantime, recognizing that it is impossible to require exact conformity with the existing Prayer Book of 1662, and that the National Assembly cannot be expected to present a further measure to Parliament at the present time, because no measure worthy of the name would be non-controversial, and it would be indefensible and unreal to omit the very parts wherein the difficulty lies, the Episcopate do not intend to let the situation drift, and are preparing for administrative action. "The Bishops," says the Primate, "will have to consider what variations from the old prescribed law, the unworkable law, they can or ought to sanction. They have had to do it more or less for years, and different bishops have acted in different ways. It is of very high importance that we should, during this period, longer or shorter, of enforced discretion instead of law, act with one mind, purpose and practice. And now, for the first time in these long years, we have in our hands the deliberate expression of what the Church of England does desire in such deviations and additions. We are not, and shall not for the present be, in a position to authorize the New Book as such. Nor do the bishops propose to invite from the Convocations the Synodical approval of the Book which, under other conditions, they would have sought. . . . But in the Book there are many things which will furnish us with guidance in determining what may rightly be permitted or prescribed in the present situation." The bishops are to meet again in September for consideration of these problems, and the Church's central deliberative bodies and above all the Convocation must in due course be consulted. Time only will show how far it will be possible for the bishops to secure order and peace in the Church. The Bishop of Liverpool fears that for the time being the action of the House of Commons may weaken the authority of the bishops, encourage the Romeward trend which the New Book was designed to check, increase the liturgical confusion into which the Church has drifted, hamper the spiritual work now crying out for leadership, and discredit the whole cause of institutional religion. The position of practically the whole Anglo-Catholic party remains unchanged. It is thus expressed by the Secretary of the English Church Union: "We demand that the parish priest shall be left free to reserve the Blessed Sacrament continuously in the parish Church for Communion, and that the indefeasible right of the laymen to receive Communion from the Reserved Sacrament in special cases at the discretion of the parish priest shall be un-

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questionably allowed." The "Church Times" warns the bishops that "from this demand there can be, and will be no weakening."

Honoring the Archbishop of Canterbury

No man in England has had higher tributes paid to him than the Archbishop of Canterbury. He is the most popular, the most truly revered man in the country. Throughout his long career he has consistently acted in a way which has won the respect of all classes of the community and inspired the affection of large numbers. His handling of the Revision of the Prayer Book and all that it involved commanded universal admiration. The "Record," the Anglican weekly, which strongly disapproves of the Book, writes: "We cannot foresee the future or the full effects of the policy of his Grace on the development of the Anglican communion. History will tell that story, but we who have been his contemporary can bear testimony to his ceaseless and self-forgetful labors, his untiring diligence in serving the Church, his patient endurance of annoyances that would have ruffled most men in high place, his readiness at all times to welcome plans for the advance of the Kingdom of God, and, above all, his personal consecration to the great end for which his office exists. On many occasions we have observed his Grace, obviously unwell, discharging in public arduous duties. He gave no sign of weariness, and was eagerly anxious to use the last ounce of his strength in doing what he had set himself to perform. . . . He is a great Churchman who has hosts of friends and no personal enemy." The Archbishop of York, the Prime Minister, the Dean of Westminster, Dr. J. Scott Lidgett (an ex-President of the National Free Church Council) and others have now voiced a very widespread desire that the year 1928, which is in a very special sense an *annus mirabilis* in Archbishop Davidson's long life—for it was on February 6 he completed the 25th year of his primacy, on April 7 he reached his 80th birthday, and on November 12th he and Mrs. Davidson will celebrate their golden wedding—should be marked by the offer to him of some tribute expressive of the gratitude, esteem and affection won by his personal character and by the long and conspicuous services he has rendered to Church and nation. A committee has been formed (1) to offer to the Archbishop a sum of money to be used by him for such purposes as he

may select, but primarily in such ways as might secure the greater ease and comfort of himself and Mrs. Davidson for their remaining years; and (2) to place in the courtyard of Lambeth Palace some memorial of the unique association of the Archbishop and Mrs. Davidson with that historic house.

The Anglican Church and the State

The way in which the leaders of the Church of England as represented by the Archbishop of Canterbury are facing the situation created by the second rejection by the House of Commons of the Revised Prayer Book leaves nothing to be desired. No utterance could be marked by a better spirit, a higher tone, a greater dignity, than the Archbishop's statement to the Church Assembly. While confessing that the action of the House of Commons means the disappointment of the hope and expectation which he had been cherishing with his whole soul, believing that the Prayer Book as revised would, in an orderly manner, and increasingly, serve as a unifying point for reasonable and loyal Churchmen of every section and grade of opinion, and without questioning the constitutional right of Parliament to do what it did, and deprecating any idea of challenging or ignoring its decision, nevertheless he regards the vote as "gravely mistaken," and it is from that standpoint that his advice as to the next step to be taken by the Church will be given. In plain language he sets forth the Church's claim to spiritual independence: "It is," he said, "a fundamental principle that the Church—that is the Bishops together with the clergy and laity—must in the last resort, when its mind has been fully ascertained, retain its inalienable right, in loyalty to our Lord and Saviour Jesus Christ, to formulate its faith in Him and to arrange the expression of that holy faith in its forms of worship." How can this be done in the present situation? "It is our firm hope," the Archbishop explains, "that when the facts have been quietly considered, some strong and capable committee of statesmen and Churchmen may be appointed to weigh afresh the provisions of the existing law in order to see whether any readjustment is required for the maintenance in the conditions of our own age of the principles which we have here and now reasserted." This is interpreted meaning that the Bishops will consider such amendment of the Enabling Act as

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would remove doctrinal questions entirely from the purview of Parliament. The authors of the English Enabling Act were not so shrewd as the framers of the Church of Scotland Act, which preserves to the Presbyterian Churches uniting in the establishment a greater measure of freedom than the Church of England at present enjoys. The immediate problem is how to obtain for the Anglican Church what the Scottish Church has secured for itself, namely, "the right and power, subject to no civil authority to legislate and to adjudicate finally in all matters of doctrines, worship, government and discipline in the Church."

IN MEMORIAM

Anna Gertrude, daughter of the Rev. Dr. E. D. Wettach and his wife, Anna Keller Wettach, was born in Reedsburg, Ohio, Nov. 17, 1880, and was translated from her Cleveland home, Nov. 1, 1928. A child of the covenant, at an early age she made the great confession. She was confirmed in Trinity Church, Akron, Ohio, by her own father, the pastor. She was a graduate both of the Heidelberg College and the Conservatory of Music. On the piano she was an artist; a leader of the Monday Musical Club of Cleveland Heights; an efficient teacher in Hathaway Brown School for Girls; introducing musical appreciation into that famous school.

She was united in marriage with Mr. J. F. Kemmerling, a prominent business man of Cleveland and for 22 years with him lived in happy wedlock. Her home life was happy and beautiful. She had her own garden, loved flowers and children, nature with its music of trees and birds and God.

After nine long, weary weeks, she fell asleep in Jesus, her dear Savior. To many, Gertrude was unspeakably dear, loved by all who knew her. We shall miss her radiant, beaming, beautiful face; her sweet smile; her cheery voice, singing like a bird's. All now is still and hushed.

She has gone into life more beautiful and glorious—that life beyond the stars, where her marvelous gifts and graces shall have ample horizons. With eyes wet with weeping, we leave her with God. Why one so young, so gifted, so beautiful in person, character and life, so eminently useful, should be taken, we may never known until

"We stand with Christ in glory,
Looking on life's finished story."

.Then we shall know, and we are satisfied and comforted.

Father, Thy chastening rod
Do help Thine afflicted ones to bear,
That in that spirit land,
Meeting at Thy right hand
Twill be our heaven to know
She is there.

—E. D. W.

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

Reminders

There were several things happened at Bethany recently to remind us that Christmas is just around the corner.

privilege of seeing the work of the Near East Relief. I am not ashamed that tears came to my eyes as the pictures were shown on the screen, because of the memories they invoked,—the workshop where the children were being trained, and many other scenes that I remember so well. I never shall forget that day in Athens when these poor children paid a thanksgiving to Almighty God for their food.

Now that you have started the work, it must go on, and I will give you three reasons why it must be completed:

1. For the sake of the children

Any of you who have seen these children realize how absolutely worthwhile it is to save lives like these. Some of the best stock is in these Armenian boys and girls. Those of us who deal with them at Columbia University know that some of the finest brains with which we deal come from these people. We must do the work for the sake of the children and we must not stop because we have saved them through their teens. My children at home are fifteen and seventeen years old, respectively, and I do not consider my job done by any means. I would not want any person who had the responsibility for them to drop the responsibility for their care at this point. Let's follow through until this thing is done, and the children have had the chance to be established in life.

2. What it means to the Spirit of Good Will in the World

I have just come back from Europe. There is nothing that can save the situation there except good will, and there is only one thing that promotes good will and that is good will itself. Somebody must start it, somebody must keep everlasting at it, deeming it a privilege to have a chance to promote good will. We have been handed this wonderful opportunity to show good will where good will counts most, and that is where it is shown to children.

3. What it means for our Nation

I am not very proud of the record of our government since the war, although I am feeling a little better since the Kellogg pact. What we have been doing has been rather self-centered. Here is something that we can do. Here is chance for us, the American people, to say in terms that will be well understood that we do care—that we are not isolated, that we do not think that we can let the rest of the human race whistle.

FINISH THE JOB

FINISH THE JOB

By Harry Emerson Fosdick

I am one of those who have had the

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Because of the children, because of the spirit of good will, because of the opportunity that comes to the nation, let's see it through! Schwab said that, passing through Arizona, he asked a porter what the average tip was. The answer was that \$1 was the average. So, the following morning Mr. Schwab gave the porter \$1. "For the Lord sake, Boss, you're the first man that ever came up to the average." As I understand it, it is our business to go out and place the average high, and then get as many people as possible to come up to it.

LONG RANGE RELIEF

By Ralph W. Sockman, D. D.

America has a moral responsibility in this Near East work. Last year in Athens I met an American who had been a relief worker during the Armenian massacre. He had been subjected with three others to a treatment which left one of them prematurely old, a second insane, and the third dead. He himself had been beaten on the soles of his feet until he could not walk for months. I asked him if he did not feel bitter toward the Turks. "No," he replied. "I do not consider that they were much more to blame than the other nations which stood by and did nothing about it and then sat by in the Peace Conference and made no adequate provision for these poor people." In that sense, we must assume a moral responsibility for mistreatment of Armenia.

Christian brotherhood in our enlightened day should know no national boundaries. Last summer a great outcry was raised in Soviet Russia against the reported inhuman treatment of a Swedish scientist by his two fellow explorers on the ill-fated Nobile expedition. Russia could understand a comradeship that must stand by a fellow traveller. But when a short time ago an American Church organization was sending food supplies into Russia, one of the Soviet commissars asked the ecclesiastical official, "What do you Americans expect to get out of us Russians anyhow?", De-Christianized Russia could appreciate the humane treatment due to a fallen man lying in the snow at one's feet, but he could not understand the humanity which reaches its arms half way round the globe to lift up the freezing and feed the famished. It is more than mere humanity, it is real Christianity that prompts this long range relief.

I have watched Near East Relief at home and abroad. The intelligent resourcefulness of the home base has been matched by the splendid statesmanship of its overseas administration. This work begun with the enthusiasm of novelty must be completed with the endurance of loyalty. Near East Relief started as a race between starvation and salvation; it is now, in its home stretch, a race between character and chaos.

I believe this coming winter is going to make history. I have faith to believe America will ratify the Peace Pact of Paris. If we fulfill this pledge to the Near East we shall also ratify the Peace Pact of Palestine.

Madison Ave. Methodist Episcopal Church, New York City.

THE LAST CALL

It has always been my habit and pleasure to co-operate with the officials of Near East Relief in their splendid work. But this year the appeal is so much greater that I am doubling my efforts not only through the Greater New York Federation of Churches and the Young Peoples' Societies, but in my own Church.

We have a definite final task. The alternatives are noble success, or the partial failure that beclouds all that has gone before it. So I feel that the least that any religious leader can do in this crisis in America's greatest adventure in philan-

thropy is to throw every agency at his command into generous and whole hearted co-operation.

Throughout the years that I have been associated with this work of Near East Relief I have been increasingly impressed by the fact that it is doing great things both for the youth in the Near East and for the youth in America. It is making the Golden Rule concrete in direct application to a given problem. The young people overseas, most of whom were small children when they came into our hands, have year by year increasingly felt that the Golden Rule is an active force in the minds of those who are giving the money to support and train them. And this knowledge puts them on their mettle to carry the faith of their fathers which is built about this great precept, as a guiding star of their lives; and to show their gratitude to America by deeds in the spirit of the faith which they revere.

At the same time our young people in America who have shared in turning Jesus' words into active deeds and sending them back into the land in which they were first spoken, have had a new vision of what active Christianity means, and of the real content of brotherhood and service.

It has been a great experiment in international good will by the road of constructive philanthropy, and we should be recreant to a great opportunity if we failed to help our young people to finish this task which in a peculiar sense is their own, and if America failed to justify the faith that the youth of the Near East have learned to place in our Christianity.—Dr. Daniel A. Poling, President International Society of Christian Endeavor; Pastor, Marble Collegiate Church, New York City.

"THURBER—AN UNSUNG HERO"

By S. Jay Kaufman

(Mr. Kaufman is the famous New York newspaper man, who while investigating the work of the Near East Relief in Turkey, contracted cholera and narrowly escaped death.)

Would you like to come with me to Turkey, to Syria, to Greece and to Armenia? I advise you to come if you can endure seeing suffering as I saw it. I advise you not to come if you are soft hearted. I went to all these places, as a newspaper man, with considerable of a "show-me" attitude. En route 'round the world, my editor had cabled me to investigate the work of the Near East Relief. Like so many others, I had preconceived ideas. You know, I thought this would be just another American charity in a foreign land. I apologize.

I could tell you of the innumerable terrible things I saw—literally thousands of men, women and children enduring untold agonies, being driven from their homes, being cared for as they were being driven. Instead let me tell you something more important to You. The story of one man. A typical story.

"Christ was born in a manger," he said. The man who spoke was named Thurber. A young fellow of 30. Have you ever seen the American actor Grant Mitchell? Thurber has a bit more of a smile. When the war ended, he wasn't satisfied with what he had done in France. He had heard of the terrors of the Near East. Pass the figures of orphan refugees and the like. Pass the refugees from Anatolia and the Black Sea. Pass the over-crowded camps. Before these can be sent on to Greece still others coming in. Tents or old stone buildings. Little colonies. Schools established for Christians and Jews. Schools for a day or for a week.

Pass these and meet Thurber. In a building or a series of buildings arranged in a square. Use Madison Square Garden as a basis for size. Barracks used hundreds of years ago to house a Turkish army. Stone.

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Primitive. Unsanitary. Not a chair or a bed. In these barracks about 9,000 refugees. They are being taught cleanliness. By the simple expedient of no bread if the rules are broken. Let's taste the bread. And the soup. Little wonder these people look so well. And how much does it cost to feed them? About four cents a day.

But who is that man in the nurse's white uniform? The man who wears a white towel wrapped tightly around his head? Who smokes an old pipe? Who has a slight trace of hesitancy in his speech and laugh, but not in his smile? That is Thurber!

That's the chap who had gone into the smallpox and typhus wards day after day. The typhus got him. For weeks he was at death's door. He had made a miraculous come-back. Through those smallpox and those typhus wards he took us. Ah, how those sufferers looked up at him, for the smile, or the word in English (which they didn't understand) or the pat on the head. Room after room, ward after ward; into them all, hesitant and afraid, I admit, but the fear quickly wiped out by the anguish the sights I saw caused. Thurber describes the cases, and to reassure us "there's little danger. Two months ago the death rate was 140 a day; now it is only 15 a day." And how can we help saying, "Thank God!"

And on to see how they live. Their little belongings—saved somehow as they escaped. All now quite clean and orderly.

And so on to the bread station. The grain from which it is made. And how it is tested. And how when the baker isn't up to standard he is at once changed.

And so on to the soup kitchen. Rice soup today. And potatoes in it—the fat is olive oil. Each person has his or her dish or pan; and waits with a card for a portion. The portion depends on the size of the family or group. The carrier takes it to the family or group. Let's follow one.

What's that building into which she is going? Hadn't noticed it before. That? Oh, that's a stable. In which the soldiers' horses were stalled many years ago. And what's it used for? Follow the girl with the kettle of soup and we'll see. What, humans here, too? Yes. A thousand. A thousand in the stable! They are all seated on the stone floor. Thurber enters. They rise—their FRIEND is coming. Their faces light up. Some have an old blanket on which to sleep, others a mat of sorts, others have green grass which they had cut in the fields close by. And we see that there are infants. And we ask Thurber. And Thurber speaks.

"Christ was born in a manger," he says . . . and across that beautiful face comes to me a vision of Jesus.

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HOME AND YOUNG FOLKS

BIBLE STUDY CENTRE IN JERUSALEM

Through the gift of a devoted Christian woman, a piece of land has been purchased on the Mount of Olives, facing Jerusalem, and has been donated to the well-known Travel Institute of Bible Research. This is the first piece of land to be owned on the Mount of Olives proper by a Protestant Church Organization. It borders the traditional site of Christ's weeping over Jerusalem and is but a few minutes' walk east of the Brook Kidron, and above the Garden of Gethsemane.

On this land there will be erected as

soon as sufficient funds are available, an undenominational Protestant Bible Study Centre, for teachers, pastors, and Church workers of all Protestant denominations and all nationalities.

Until such a time as this Centre is erected, the land will be turned into a beautiful garden with numerous retreats for prayer and meditation. Bibles in all languages and hymn books can be secured from the caretaker. Memorial donations will be solicited for this work. It is also planned to repair and reconstruct the old path up the mountain-side, which our Lord most probably used, on the triumphal

entry and on numerous other occasions. This path is the only means of access to the land.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

"The PILGRIM'S PROGRESS"

Text, Acts 4:12, "And in none other is there salvation; for neither is there any

other Name under heaven, that is given among men, wherein we must be saved."

In this "Book Number" of the "Messenger," I am going to tell you about a book that was published 250 years ago, and whose author was born 300 years ago, so that he was in his fiftieth year when he wrote the book.

This book, which has been translated into more than eighty languages, has been read more than any other book except the Bible. During the author's lifetime the book went through ten editions, which is remarkable when we remember that he died ten years after he had written it.

The book I refer to is "The Pilgrim's Progress," which was written by John Bunyan, about whom I told you last week.

Our text is very suitable when we bear in mind that "The Pilgrim's Progress" was written to show the plan of Christian salvation in a practical way.

"The Pilgrim's Progress" is the story of the efforts of a single soul after holiness. In it John Bunyan relates in a pictorial way his own experiences with temptation and sin and the way in which he found deliverance and salvation.

There were a number of things which made this book possible at that particular time. The Bible had been translated into the language of the people, called the King James' Version, only seventeen years before John Bunyan was born. This enabled him to read the Bible in his mother tongue, and he read it so much that he knew a large part of it by heart, and he quotes it very frequently throughout his book.

His own temperament and sin, the visions he saw and the experiences he passed through, the abounding grace of God and the comfort he found in the assurance of forgiveness, the peace and salvation which he enjoyed and which he made known to others in his preaching,—all of these helped to prepare him to be the author of "The Pilgrim's Progress," which no one but he could have written.

John Bunyan was a Puritan, and it was from this standpoint that "The Pilgrim's Progress" was written. Some one has said, "It was composed exactly at the time when it was possible for such a book to come into being—the close of the period when the Puritan formula was a real belief and was about to change from a living principle into an intellectual opinion."

It is doubtful whether Bunyan would ever have written "The Pilgrim's Progress" if he had not been imprisoned. That gave him time to think through the meaning of his wonderful experience in finding salvation through Christ, and of relating it to the Bible in the way in which he did. If he had not been imprisoned, he would have been so much occupied with his preaching that he would not have found time to write this immortal story. If it had not been for "The Pilgrim's Progress" Bunyan might long since have been forgotten, although his "Grace Abounding" is worthy of remembrance.

"The Pilgrim's Progress" contains a great deal of poetry, which Bunyan wrote in his own peculiar style. The apology, at the beginning of both parts of the book, is a lengthy poem setting forth the purpose for which the book was written. He starts out in this way:

"When at first I took my pen in hand
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook
To make another; which, when almost
done.
Before I was aware, I this begun.

"And thus it was: I, writing of the way
And race of saints, in this own gospel
day,
Fell suddenly into an allegory
About their journey, and the way to
glory,

In more than twenty things which I set down.
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals or fire
do fly.

* * *

"Thus, I set pen to paper with delight,
And quickly had my thoughts in black
and white;
For having now my method by the end,
Still as I pulled it came; and so I penned
It down: until it came at last to be,
For length and breadth, the bigness
which you see."

"The Pilgrim's Progress" is a dream or allegory. It is the story of a pilgrim by the name of Christian who escapes from the City of Destruction to the Celestial City.

Bunyan begins the story in this way: "As I walked through the wilderness of this world I lighted on a certain place where there was a Den (the Bedford Prison), and I laid me down in that place to sleep: and, as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and, as he read, he wept and trembled; and, not being able longer to contain, he brake out with a lamentable cry, saying, 'What shall I do?'"

He went home and talked to his wife and children and asked them to flee with him from the wrath to come. His family and friends and neighbors thought he had gone out of his mind.

He met a man by the name of Evangelist, who told him to flee from the City of Destruction. He showed him the way by which he must go, and pointed out to him a distant light which would guide him to the wicket-gate at which it would be told him what to do.

Two neighbors, Obstinate and Pliable, followed Christian and tried to persuade him to come back. Obstinate returned home, but Pliable accompanied Christian. As they went along they fell into the Slough of Despond, a miry place that was in the midst of the plain. Pliable felt that he had enough of it and climbed out and went home. But Christian struggled through the slough and was lifted out on the other side by a man by the name of Help.

The pack on Christian's back, of course, representing his sins, seemed to become heavier. Mr. Worldly Wiseman told him not to think about his sins and directed him to Mr. Legality's house; but as he went out of his way to go there, he thought the hill, which seemed like a mountain, would fall upon him and crush him. He met Evangelist again, and, blushing for shame, was directed into the right way again.

Christian reached the wicket-gate, and when inside was told how to go forward, and cautioned to keep the straight and narrow way. He came at last to the Interpreter's House, the first resting place on his long and difficult journey. He was shown many interesting and impressive things, which helped him to understand his condition better and strengthened in him the desire to go on toward the Celestial City.

As he went on he came to a cross, and at the sight of the cross his burden fell from his back, and three shining ones appeared and told him that his sins were forgiven. They also took off his rags and provided him with a new suit.

As he continued his journey, he met many strange and interesting characters, such as Simple, Sloth, Presumption, Formalist and Hypocrisy; but when they reached the Hill Difficulty, they all took different ways. Christian climbed up the hill, and after various accidents came to the second resting-place, the Palace Beautiful. Here he was shown many curiosities, and from the roof he had a view of the outlines of the Delectable Mountain far away. He was equipped with armor to meet the dangers which lay before him.

He soon encountered Apollyon, the devil himself, with whom he fought for half a day, and, although he was sorely wounded, he drove Appollyon away. Then he had one of the pleasantest experiences of his journey. He met Faithful, who remained a true and constant companion. They passed through Vanity Fair, and, because they denounced the evil things practiced there, were arrested, tried, and condemned, and Faithful was tortured and put to death. A chariot and horses carried him to the Celestial Gate.

Christian escaped, and was joined by Hopeful, with whom he continued on his way. They had varied experiences, and at last, lost themselves in the grounds of Doubting Castle, and were seized upon by Giant Despair. After much suffering they escaped, and finally reached Delectable Mountains, in Emmanuel's own land. But their troubles were not at an end. They were caught in a net by Flatterer, from which they were delivered by a shining one who gave them a good whipping.

When they reached the Enchanted Ground they were drowsy and tired. The remembrance of their recent punishment kept them awake. They went on and arrived at the land of Beulah, "the beautiful sunset after the storms were all past." Between them and their last rest there remained only the deep river over which there was no bridge, the river of Death. On the hill across the river they saw the glittering towers and domes of the Celestial City. But before they could reach it they must first pass through the river, which they found deeper or shallower according to the strength of their faith. Hopeful had no trouble, but felt bottom all the way. Christian, however, had more trouble. He had doubts and misgivings, and the waters sometimes went over his head. Hopeful was a great help and comfort to him and cheered him on, so that at last he felt bottom and both of them reached the other side in safety. They were met by angels who escorted them into the presence of the King. Their pilgrimage was at an end. They were in the Celestial City and enjoyed the blessings which were prepared for the redeemed of God.

The second part of "The Pilgrim's Progress" tells how Christiana was stirred when she heard that her husband had reached the Celestial City in safety, and how she and her children began the pilgrimage to the Celestial City and arrived there at last.

But to get the full benefit of "The Pilgrim's Progress," which I have given in such bare outlines you must read it through again and again.



"What Do You Think of Me?"
A Near East Relief Orphan in a
costume of ancient Greece

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ANSWER TO—BEHEADING ACROSTIC, NUMBER 5.

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3. A—verse.
4. N—ought.
5. K—night.
6. S—cream.
7. G—rave.
8. I—lex.
9. V—endor.
10. I—slam.
11. N—acre.
12. G—lass.

13. T—are.
14. U—nit.
15. R—ailing.
16. K—not.
17. E—quip.
18. Y—east.

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2. You must or you'll dry up.
3. A much neglected exercise.
4. Now it's open, now it's shut, See!
5. Much of it is only words.
6. What your ear often needs.
7. As you ponder deeply.
8. Recalling or annulling.
9. Decreasing in size or value.
10. Emitting steam or smoke.
11. Destroying or ruining.
12. Stealing after cautiously.

—A. M. S.

OR WELL SHAKEN

"Dick is all right if you know how to take him."

"I hate these people who have to be labeled like a bottle of medicine."—Tit Bits, London.

Family Altar Column

Rev. Ambrose M. Schmidt, D. D.

December 3 to 9.

Practical Thought: Receiving that we might give.

Memory Hymn: "Hark, the Herald Angels Sing."

Monday, December 3—A Stormy Voyage.
Read Acts 27:14-26.

Sometimes we speak of life as a warfare. Sometimes we call it a journey, and again we see it as a voyage. One of the pictures found in many of our childhood homes, was a steel engraving called "The Voyage of Life." It pictured a boat out on the ocean, filled with three generations, from aged sire to babe in its mother's arms. The boat was resting calmly on untroubled waters. Life, for most of us, has its tempests and tossing waves. Some sail their life's boat alone and others sail with companions. Wise is the voyager who takes Life's Pilot with him and often calls on the Pilot for counsel in quiet waters, and for help when the waves and the billows roll high.

Prayer:

"Jesus, Saviour, pilot me,
Over life's tempestuous sea." Amen.

Tuesday, December 4—A Providential Deliverance. Read Acts 27:33-44.

Can you recall one or more experiences

in your life, when you felt sure that a kind Providence had intervened, and saved you from disaster or death? Unfortunately, in this pleasure-loving age, Providence has a very small place in the thoughts or the theology of some people. Benjamin Franklin arose in the Constitutional Convention in 1787, when controversies threatened their work, and said: "I have lived long sir, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. . . . I, therefore, beg to move that henceforth prayers imploring the assistance of Heaven and its blessings on our deliberations be held in this assembly every morning before we proceed to business." So the Constitution was committed to and became the work of a guiding Providence.

Prayer: From danger, evil and harm; from the destroying power of sin; from hardness of heart, good Lord, deliver us. Amen.

Wednesday, December 5—A Winter in Melita. Read Acts 28:1-10.

For those of us who live in the Northern States, winter brings not only its rigors, but also its joys and blessings. The sharp, crisp winds; the early mornings with their floating crystals of frozen dew; the ozone laden atmosphere and the blankets of snow thrown far and wide are sights and blessings beyond compensation. Of course there are those who feel that "the Winter of their Discontentment" has approached when these freezing conditions appear, but like Paul, we can turn every chilling blast and every frozen crystal into an occasion for the singing of a hymn of praise—if we are so minded. Try it out!

Prayer: When we are held bound and kept from doing the things we want to do, and from going where we want to go, keep us patient, Lord, and bring the glow of an awaking spring into our hearts and lives. Amen.

Thursday, December 6—The Arrival in Rome. Read Acts 28:11-22.

The joy that must have filled Paul's heart as he reached Rome, may be likened to the joy that has been ours when we reach the goal, toward which our steps have been leading us, for a long time. We want to remember, however, that Paul went to Rome as a prisoner, but he was quite sure that his chains were no reason for him to keep silent. He preached Christ even in the palace of Nero and finally gave his life for Christ's sake and the saving of others. Many a sainted mother, held bound by the chains of her environment, has preached Christ to her family and neighbors, by a life of patient service and self-sacrifice. For Paul it was Jerusalem, Rome and then the Father's House. It's the way of the cross that leads home.

Prayer: Keep Thou our steps, dear Lord, as we struggle on, and make us strong to endure until the journey is ended, and the home-land is ours. Amen.

Friday, December 7—Paul's Interest in the Romans. Read Romans 1:8-17.

Paul's interest in the Romans was more than a mere desire to see them. While he writes to them he is praying for them. He wants to see them in order that he may impart to them some spiritual gifts. He is ready to preach the Gospel to them also. How much interested are we in the people we know and with whom we associate? Are we ready to endure hardships in order that we may impart to them some spiritual gifts? What a fine thing it would be if we could follow Paul's example in missionary zeal. How much better the world would be and we would be if all of us were always ready to tell the old, old story to those who know not the Christ.



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Prayer: Make us, blessed Saviour, fingerboards along the way of life, in order that we may point others to Thee. Help us to say what you want us to say and be what you want us to be. Amen.

Saturday, December 8—A Letter from Prison. Read Phil. 1:1-11.

The way in which we express our thoughts and the contents of our letters reveal our characters to others, even though they be far away from us. Some of the very interesting books which show us the inner hearts of noted men and women, are the volumes that contain their letters.

Many of them are so intimate and soul revealing that we felt as if we knew them and had seen them face to face. Roosevelt's letters to his children, is one among many such books. Paul's Epistles are letters that he wrote to congregations or individuals, and the early Church thought so well of them, that 13 were included in the selected books of the New Testament. How about that letter of sympathy or that word of appreciation you intended to write, but failed in doing so? The holiday season is a fine time to send letters to the home-folks and to the shut-ins.

Prayer:

"So let our lives and lips express
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."
Amen.

Sunday, December 9—God's Care For His Own. Read Psalm 91:9-16.

As I write, there lies before me a copy of the evening paper, telling of a sinking vessel with 350 souls aboard, sending out S. O. S. calls. One steamer is standing by while 10 others are rushing to the rescue. Do we care when our fellows are in danger? What makes us care? Is it not because we are God-like in sympathy and compassion? Beneath our outer husk of indifference and cold-heartedness lies the manly heart imaging God. God is not only mindful of His own, but He cares for all men. He is waiting, to our shame, for us to send out our S. O. S. calls. Waiting for us to allow Him to come to our rescue.

Prayer: We know, our Father, that Thou dost care for us. Help us to care more for Thee. Help us more earnestly to covet Thy presence. Make us more eager to obey Thy voice. Amen.

THE PASTOR SAYS

By John Andrew Holmes

More and more, the word "under-graduate" is being used instead of "student." The change is in the interest of accuracy.

Birthday Greetings

Allene S. DeChant

It is stormy outside. There's a gale blowing and the Minnesota is rocking and creaking, and now and then it shivers. The port holes are all shut and what air there is, is stuffy. But it is cheery here in the library and your Birthday Lady has not heard a bit of grumbling. Two little girls in green are near me, talking about their crepe de chine and knitted dresses,—about their beads,—about their Daddy in Canada and their Daddy in Boston. Just now they wondered why a cat doesn't wag its tail as a dog does when it is pleased. An editor lady is writing on a big pad at a desk; several gentlemen are reading; and the bed-time story, over there in the corner, must be very funny because I can hear the little, black-eyed boy laugh heartily. And John Martin, of John Martin's Book, is aboard,—a Foxy Grandpa sort of man, in knickers, who always has a crowd of children around him. One afternoon he gave them a talk and drew pictures for them. He was especially kind to four little folks from China. There are fine mothers and fathers aboard, too: the French father who plays ring toss with his boy and doesn't always mark down his share of the score; the father who lets his boy prowl around deck in a storm, watching him all the while; the mother who sits

all morning beside a sandpile; and the mother who asks her eighth grade son each day, how soon he figures on his chart, we will reach New York. S. S. Minnesota greetings to all my boys and girls who love their homes and all within it, and who can scarcely wait until the next number of John Martin's Book arrives!

EVERY TIME

"It looks like rain."
"What looks like rain?"
"Water."

A Little Girl on Fire

Frances Margaret Fox

Long, long ago there was a little girl whose name was Lenore. Her home was on a farm in Southern Michigan in the days when Michigan was new. She helped her mother in the house while her big brother worked in the fields like a man. He was a great help to their father.

One day in the potato-digging time of the year, Lenore frightened her big brother almost out of his senses. He loved her dearly.

It happened this way: Lenore's mother had made her little girl a beautiful new sunbonnet and a beautiful new quilted petticoat to wear over her hoop-skirt on Sundays. Those were the days when hoop-skirts were the fashion, and a queer fashion they were. The hoops were made of circles of wire fastened together by strips of cloth. All skirts were long then; so the bottom hoop was a big, big circle of wire that almost touched the ground when the one who wore it went walking. Above the big bottom hoop was a smaller one, and above that a smaller one, and all the way to the top of the skirt the wire circles grew smaller and smaller. You see, hoop-skirts were shaped exactly like bells.

In those days little girls wore more clothes than they ever do now, in summer or winter. They wore more than enough clothes under their hoop skirts to keep them warm in the coldest weather. Their mothers dressed them first in all these clothes, and then slipped the hoop-skirts over their dear little heads. Then over the hoop-skirts, to keep cold and wind away from their little bodies, good mothers made the girl children wear quilted petticoats. You know what thick quilts are like. The quilted petticoats were made the same way.

Lenore's mother was the good kind; so her little girl always wore quilted petticoats. Lenore thought that her newest quilted petticoat was the prettiest one she had ever seen. It was pink. She was sorry that she had to wear a pink dress over it, even though it was trimmed with many tiny ruffles.

This day in potato-digging time, Lenore's mother dressed her little girl in her hoop-skirts, her beautiful new quilted pink petticoat, her best pink dress, and her beautiful new pink sunbonnet, to see how she would look the next Sunday in Church.

Lenore looked so sweet and good in her new clothing, her mother wanted to kiss her, but she couldn't. The reason she couldn't kiss the child was because the big pink sunbonnet was so made that it came far out over the dear little face. The strings were tied in a tight pink bow under her chin. The sunbonnet had a long cape that reached to her waist in the back, where her pink dress began to flare out like a bell. The dress was worn over the quilted pink petticoat, which was over the funny hoop-skirt. Of course no one thought hoop-skirts were funny then, on account of their being the fashion.

Lenore's mother thought that her darling little girl was like a pretty bell-shaped

blossom from the garden, but she didn't say so.

"May I take a walk down in the potato patch and show my brother my new pink sunbonnet?" Lenore asked her mother.

Lenore's mother said, "Yes, you may go; but if you sit down in the field, you must be careful to lift your hoop skirt in the back so you won't soil your new quilted petticoat."

Lenore's mother smiled as she watched her little girl go walking toward the potato patch as if she were a bell-shaped pink flower bobbing down the path. Lenore didn't look like that when she came flying back. Instead, the poor little thing was more like a bonfire that could run like the blowing wind!

This is how it happened: Lenore's brother had dug a hole in the ground of the potato patch, and over it he had built a small stone stove, so that he could roast potatoes for a luncheon between meals. The fire was out and the roasted potatoes had been eaten when Lenore surprised her brother by walking into the potato patch.

Instantly he pulled off his cap and made a low bow. At first he pretended that he didn't know her. He said he thought perhaps she was a princess. Lenore wasn't sure that he was joking about it, either, until he said that he almost wished that he was a girl so that he could wear a pink sunbonnet, too. Lenore knew better than that.

At last the little girl grew tired of standing round like a pink bell; but as she wished to stay with her brother and talk with him while he dug potatoes, down she sat carefully on a big stone. She lifted her dress, her new quilted pink petticoat, folded up her hoop-skirt in the back, and sat down on one of her under petticoats as her mother had advised.

Lenore and her brother talked about birds' nests and wild flowers and the woods, and had a beautiful time. The boy really liked to dig potatoes, and his little sister enjoyed watching him.

Neither of them knew that there were a few live coals in the ashes left from the fire in the tiny stone stove. Neither of them knew that a pink ruffle of the little sister's dress was lying over a burning coal in the stove until suddenly the coal set the pink dress on fire and the quilted pink petticoat, too.

Lenore saw the fire first. Without waiting for her brother to put it out, she began to run toward the house screaming for her mother. She ran so fast her brother couldn't catch her.

When Lenore's mother came running from the house, she saw her little girl flying toward her like a bouncing ball of fire. She called to Lenore to stand still, and her brother screamed to his little sister to try to make her stop running. Of course, the faster Lenore ran, the harder the fire burned. Flames were all around her and streaming up her back.

It had rained the night before. Water was standing in a grassy hollow near the house. Lenore's mother snatched her precious child with the help of a rug, and rolled her over and over in the wet, grassy hollow. All the while Lenore's mother was fighting the fire the little girl was screaming, "Don't—don't wet my new sunbonnet!"

When the fire was out, Lenore's mother and her frightened brother were surprised to find that the little girl was not harmed a bit. She didn't have even one little burn. The cape of her sunbonnet was scorched; her dress was burned off below the waist, and her beautiful new quilted pink petticoat was spoiled by the flames. It was a sad sight. But the little girl herself was safe and unharmed! The hoop-skirt and the quilted petticoat had kept the fire from touching her body. The big sunbonnet had protected her face.

When the excitement was all over, Lenore began to weep and wail.

"Why do you cry now when the danger is over?" her mother asked.

"Oh, oh," mourned the little girl, "I never can wear my pretty pink sunbonnet again. It is all spoiled. Oh, my pretty new pink sunbonnet!"

Lenore's brother and their mother laughed merrily.

"That is just like a girl!" exclaimed Lenore's brother. Then he went back to the potato patch, whistling "Yankee Doo-

dle," and hopping and skipping and jumping as if pink sunbonnets were growing on every bush. What did he care about sunbonnets and quilted petticoats so long as he still had his little sister that day in potato-digging time, about fifty years ago!

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DAYS OF THE GOLDEN RULE

International Golden Rule Sunday is December 2nd. It gives opportunity for an expression of practical religion, which

James in his epistle defined as including "remembering the fatherless in their affliction."

On this day we are urged to partake of a simple meal such as the orphans in the Near East are grateful to have on each of the 365 days of the year. Having in some measure entered into fellowship with their sufferings, we are asked to make an offering for their welfare, such as we would wish to have made for our children or loved ones if conditions were reversed.



"God is great and God is good
And we thank Him for our food."

(The grace sung before meals in Near East Relief orphanages)

Remember the Orphans on Golden Rule Sunday, Dec. 2nd

OUR BOOK NUMBER LETTER CONTEST

(Continued from page 10)

life what better material could be read than a book dealing with the life of our Leader! "The Man Nobody Knows" is a true example of this.

Christ was a living Man Who breathed and walked and talked as we do, but He differs in the respect that He is and always will be the Ideal of Christianity for He has erected an organization which has outlived the ancient ruins of Rome and will continue to live for a long time—our Christian Church.

Friends! Have you ever felt Christ was a character Who lived and breathed, or have your fancies immortalized Him as a weakling? To you and all others may I suggest that you read Mr. Barton's inspirational masterpiece and thereby delve deeply into the enigma of Christianity and walk and talk with the Man of Galilee, our Human Friend, Whom nobody knows.

—*Mary Alyce.*—

Fear. John Rathbone Oliver. Published by Macmillan, New York.

In reviewing the books I have read during the past year, I can say without any hesitancy that "Fear," written by John Rathbone Oliver, and published by the Macmillan Co., New York, has been the most enjoyable and helpful to me. An intensely human story, dealing with all the fears, both great and small, that come to all of us during a lifetime.

The writer, a doctor of wide human experience, deals with all these fears in a way that is most fascinating and exceedingly helpful to all who have reached the age of maturity. "Fear" should be read especially by the over-worked professional and business man and by the tired housewife; for it holds both a message of comfort and a panacea for all fears such as is seldom found in the same volume.

—*"Dorcas."*—

Influencing Human Behavior. By H. A. Overstreet. W. W. Norton and Co., 1925, pp. viii and 296, \$3.00.

This book is the substance of a course of lectures given at the request of the students of the New School of Social Research in New York. They wanted a

course "indicating how human behavior can actually be changed in the light of the new knowledge gained through psychology." Their interest was not academic, they wanted to use their knowledge.

The work is in two parts. Part One treats of "Introductory Techniques," capturing attention, the appeal to people's wants, effective speaking and writing, crossing the interest dead-line and making ideas stick. Part Two discusses "Fundamental Techniques," how to change people, budding habits, straight thinking, diagnosing the public, conflict and invention, honor and the world in which the individual lives.

This sounds dry and technical, but it is neither. One can almost hear the author chuckle as his crisp thoughts flash to his audience. The charming give and take between the lecturer and class is shown in a chapter by the class entitled, "The Listeners Speak."

Without exception, this is the most helpful book I have read in years. Equally hard to put down at bed-time even during a second reading, and to forget, were one foolish enough to desire that.

—*"Nonpsyque."*—

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A LETTER ABOUT OUR ALMANAC

Pub. & S. S. Board,
Phila., Pa.

Dear Brethren:

The 1929 Year Book has made a happy debut and was accorded a most hearty welcome. No introduction was necessary, as we have been in close touch with "her" ancestry for many years! She boasts the same share of good things, as did her ancestors. It would seem that every family in the Church should be glad to welcome this honored friend into their midst.

How replete with records of the activities and accomplishments, together with the forward looking program, of the Church. The "Items gleaned from last year's records" rejoice the heart of all who take an interest in the progress of the Church. These items indicate intensive work on the part of faithful servants of Christ.

The Register of other good things, such as reports of the various Boards and organizations of the Church, give us a bird's-eye view of the real heart and soul of the Church. These are the expression of the activities of our denomination that represent Christianity in action. Truly, "Glori-

ous things of thee are spoken, Zion, city of our God."

The "obituaries" are likewise impressive. The men of former days are no longer with us! "They are gathering homeward, one by one." Our friends have spent their brief day and are now realizing their highest hopes and fondest anticipations. Thus the chain is ever being strengthened and lengthened by the links that stretch "beyond the ever and the never.... Love, rest and home."

Taken all and in all, it (the Year Book) is a fine tribute to the efforts of a Church dedicated to an ideal.

Very cordially,

—C. A. Butz.

Bethlehem, Pa.

THE RELIGIOUS WEEKLY

Who can estimate the value of the religious newspaper? Who can measure the power of influence? It goes into Christian homes everywhere and is read in most cases not simply by one individual, but by three of four, and sometimes five or six, members of a family. Frequently, also, it is passed on to an outside group of other relatives and friends. The Christian weekly carries with it all the authority of the printed page, and its editorial deliverances take on an official character that commands immediate attention. The paper is read usually in hours of leisure, particularly on Sunday afternoons when the minds of men and women are free from the cares of the week and are open to the call of God to a higher consecration and a larger service.

And what, specifically stated, are the main contributions of the Church press to the program and welfare of the race and the Christianization of the world? The religious journal brings inspiration and a renewal of vital interest in the things of God, through editorials, articles in the family department, reports of missionary undertakings, and contributions that exalt "sweetness and light." It supplies information as to the teachings of Jesus, the history of His Church, and the facts about present-day progress and achievement in the cause of righteousness throughout the world. It promotes fellowship by bringing groups of Christians in every section of our own land and in many foreign fields to a better understanding of one another and into a closer contact as children of one common Father. Through such religious reading the forces of Christendom are united for their common task and come to work in a spirit of co-operation toward a common goal.—Dr. L. O. Hartman, in "Zion's Herald."

stood, but all mankind responds to "sermons in shoes." Few men can help the world by preaching, but even the humblest Christian helps men and commends his Saviour to them.

In the spring of the year Paul and his companions were placed on board the Twin Brothers bound for Puteoli, the chief port of lower Italy. They passed through the Straits of Messina, between the fabulous Scylla and Charybdis, and reached their destination in about a week, without adventure or mishap.

Paul found brethren in this distant port who entreated him "to tarry with them seven days." Though he had never been in Italy, the gospel had preceded him. Largely through his own zeal the Christian religion already had converts through the length and breadth of the Roman empire. Jews and Gentiles, masters and slaves, educated and ignorant, rich and poor had been welded into a new brotherhood. They were "brethren." Men were godly long before they became brotherly. They had religions long before they acknowledged the claims of a common humanity. Only the religion of Christ makes brothers of all men by leading them all to their common Father.

After his visit with the brethren at Puteoli, Paul started on the last lap of his long journey. Rome lay 140 miles north. Thither his military guard now conducted him, over the famous Appian Way constructed three centuries before Christ. The news of his impending arrival had reached the Roman Christians. Several delegations had left Rome to meet and greet the distinguished prisoner on the way. At the marnet of Appius, a small town forty miles from the capital, the first group welcomed the captive apostle. And at Three Taverns, a wayside inn ten miles nearer Rome, this friendly demonstration was repeated by another company.

Luke says that Paul "thanked God and took courage." Nor is it difficult to read the brave heart that thus expressed its deep feeling on this occasion.

Paul had long desired to visit Rome, the capital of the world. He was eager to plant the gospel in this citadel of paganism. But the fulfilment of his desire came in a strange manner. God moved in a mysterious way His wonders to perform. Men plotted to kill him. The very elements seemed leagued against him. Still Paul came to Rome. God used hostile men and harsh means to carry him there. Misfortune helped him. Roman soldiers became the body guard of the Christian preacher. Heathen ships took him to his coveted goal. Paul's wit and will were totally inadequate to take him to the city of Caesar, but God found means to send him there. So the apostle "thanked God." Let men hold fast to God's promises. They never fail. The way may be dark and circuitous, but we shall reach the goal. When our poor wit is baffled we still have God, our omnipotent ally.

And Paul "took courage." After all, this gigantic apostle was a man like us. He felt the human need of sympathy. Even Christ craved sympathy. When it was given, it cheered Him; and when it was blindly and selfishly withheld, as in Gethsemane, His anguish was the more poignant. Paul approached Rome in bonds. He came from many perils, and he faced greater perils still. Quite possibly his road led to a scaffold. It is not surprising, then, that he "took courage." The hearty welcome of the Roman Christians affected him deeply. Great are the ministries of friendship.

Thus welcomed and cheered Paul came to mighty Rome. Great conquerors were wont to enter its gates laden with spoils and acclaimed by the shouts of multitudes. The apostle came in bonds, without any visible tokens of power. He was a weary, travel-stained prisoner. But no greater

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Second Sunday in Advent, December 9.
1928.

Paul Goes to Rome

Acts 28:11-24, 30, 31.

Golden Text: I am not ashamed of the gospel: for it is the power unto salvation to every one that believeth. Romans 1:16.

Lesson Outline: 1. The Prisoner. 2. The Preacher. 3. The Prophet.

We come now to the last authentic chapter in the life of Paul. The Book of Acts ends with the information that Paul remained two years in Rome as a prisoner, in his own hired dwelling. Then according to tradition, he was set free and resumed his missionary work, taking the

gospel even to Spain. Whatever his final fate, the fame of Paul rests securely upon his unparalleled consecration to his Master. Next to Christ Himself, the conversion of this gigantic soul was the greatest event in the apostolic age.

I. The Prisoner. After their shipwreck, Paul and his companions spent three months on the island of Malta. Publins, the ruler, and his people were hospitable. They brought their sick to Paul for help and healing. And, thus, like many a modern medical missionary, he won the confidence and affection of these superstitious islanders. They heaped honors upon him and his companions, and made ample provision for their journey to Rome. His Christian life and love had won their hearts. The great doctrines of Paul's faith these rustic pagans could not have under-

conqueror had ever entered the eternal city. Nero on his throne, playing the tyrant and the fool, recked little that this inconspicuous Jew, going to a prison, would eventually turn the mighty Roman empire upside down.

II. The Preacher. His only weapon was the truth. Our Golden Text proclaims the method of his warfare in Rome. "I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth." His hands and feet were bound, but Christ had freed his soul from the bondage of error and sin. This Christ and His gospel Paul brought to Rome.

After their arrival Julius delivered his prisoners into the hands of the proper officials. Paul was granted the privilege of occupying a private house, under constant guard. He rested three days, and then he began his campaign for Christ.

His first step was to invite the leaders of the Roman synagogue to his quarters. They came and listened to an address in which Paul explained the cause of his imprisonment and appeal to Caesar. He made it clear that he had "done nothing against the people, or the customs of our fathers." He avowed that he nourished no desire for revenge and no feeling of bitterness against his malicious persecutors. "Because of the hope of Israel I am bound with this chain."

But the chiefs of the Jews artfully dodged the issue. They professed complete ignorance of the nature and merit of Paul's case. Neither letters from Judea nor verbal reports had reached them. But they added that "this sect" was everywhere spoken against. They also expressed a desire to learn more of Paul and his gospel.

Accordingly, on the appointed day, the Jews came in large numbers to Paul's abode. And the apostle preached the Glad Tidings to them "from morning till evening." The result of this all-day sermon was that "some believed the things which were spoken, and some disbelieved." The apostle closed his discourse with an earnest warning against hardness of heart, quoted from one of their own prophets (vs. 26, 27). And then he declared his purpose henceforth to turn to the Gentiles with his message of salvation. The narrative closes with the statement that Paul continued his ministry in bonds for two years, "preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him." Soon there were saints even in Caesar's own household. And from Rome, the hub of the world, the gospel seed was carried to its farthest rim.

Thus this mighty preacher in bonds, like a wise statesman, used defensive and offensive weapons to conquer Rome. "This sect" was spoken against everywhere. The Jews maligned it and the pagans grossly caricatured it. They believed that at their sacramental feast the Christians drank the blood of murdered children. A little later Nero, to shield himself, fanned these fantastic rumors into a flame of hatred that consumed many precious lives. Paul's first task was to defend the gospel against malice and misunderstanding. That has been true of every great cause. It is still true of the cause of Christ. Men still misunderstand and misrepresent it. There are those who claim that it conflicts hopelessly with the facts of science. Others contend that it has no message and no meaning for the masses who are striving for a better social order. Thus every age presents its own apologetic problem to the Christian preacher. He must defend the gospel of Christ against the misunderstanding of friend and foe.

But Paul's greater task was constructive. "testifying the kingdom of God, and persuading them concerning Jesus." And when some of his hearers disbelieved the

truth, the preacher uttered solemn words of warning. No man can turn his back deliberately upon Jesus Christ without suffering moral decay and spiritual death. He is set for the rising and falling of many. Like an acid test, He reveals that which is true and beautiful and good in men, and that which is false and ugly and evil. He lays bare the inmost fiber and fabrics of character. By their attitude toward Him, men determine their spiritual destiny.

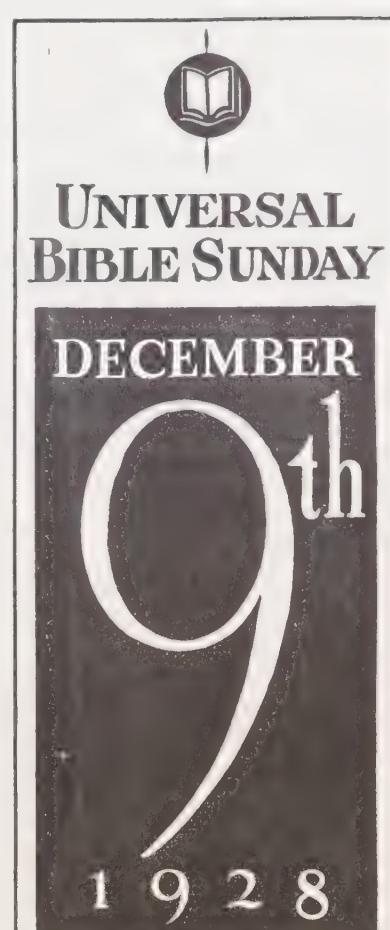
III. The Prophet. Being dead he yet speaketh. Paul's Roman ministry was very limited. His sphere was narrow and his time was brief. But from his prison he wrote many letters to friends and to groups of his converts in distant cities. Some of these epistles have been providentially preserved. Eventually they became a part of our Christian Bible. And through these wonderful writings Paul's prophetic ministry runs on through the ages to the end of time. Who shall count the multitude whom Paul has helped to find in the gospel the power of God unto salvation?

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

December 9th—How Should a Christian's Christmas Be Different? Luke 2:15; II Cor. 9:15.

On December 25th the entire Christian world celebrates the festival known as Christmas. Many people participate in this festival occasion without stopping to think how it all came about and what its real import and significance are. It is always interesting to take a word and study it and analyze it so that we may get at its root meaning. The word Christmas is an English name. It means masses celebrated for Christ. In the Roman and Greek Churches the day was celebrated by three masses and so the name lingers with us even in Protestantism. Many people use the name without knowing its history. In some other languages a different name was used. In the Latin the name *Nativitatis* was used, from which we get our expression "the Nativity of Christ." In the French the word *Noël* was used; in the German, *Weihnacht*, which is a translation of the



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name of a Jewish Festival in connection with the Purification of the Temple. It will be interesting to know that at first

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Christmas was celebrated by the Eastern or Greek Church on January 6th, and by the Western or Roman Church on December 25th. The reason the Eastern Church celebrated it on January 6 was because they said that the first Adam was born on the 6th day of the Creation, and likewise the second Adam ought to be born on the 6th day of the new year. They called it **Epiphania**, from which we get our word **Epiphany**. There are a great many Churches that celebrate the 6th of January as Epiphany. When once the date of Christmas was fixed as December 25th, then the whole period from this day to January 6th, or from the Nativity to the Epiphany, was consecrated, and the four Sundays before Christmas were called the Advent, which was simply a preparation for this great festival which is one of the three great annual festivals of the Church. A great many Jewish and heathen elements have been carried over into the Christian celebration of Christmas. Of course, this could not have been avoided. The use of lighted tapers came over from the Jewish festival of Purification mentioned above. The giving of presents was a Roman custom, and the Yuletree and Yulelog are forms of Nature worship.

When one thinks of these facts one can readily see how we have lifted the festival above these non-Christian forms and have filled the same with a Christian content. This is the glory of Christianity that it can take non-Christian elements, non-Christian festivals and breathe its own spirit into the same. The fact that Christmas was originally burdened with non-Christian elements may help us to understand why so many non-Christian features still attend it. We have so largely secularized Christmas. We have commercialized it and in the minds of many people Christmas is only an occasion for the exchange of gifts and for a jolly good time. They used to regard it as such many centuries ago. At one time the festival had fallen into mere revelry. In fact, the English Parliament in 1555 forbade the worldly and wicked features that attended it. It was not until the Reformation in the sixteenth century that the religious character in the celebration of Christmas was strongly emphasized. Again we are in danger of drifting into the customs of those early days and are inclined to obscure the Christian elements in this festival. Our stores and shops are busy displaying their goods and our shoppers are becoming frantic in making purchases as if this were the principal feature of the day. Then, too, many spend the day in riotous living and in reveling.

A Christian should, however, have a different Christmas from that of the world.

First of all, he should regard it as a **religious festival**. We are celebrating the birthday of the Son of God, therefore part of it should be spent in God's House and in the worship of God. It is a beautiful custom which is becoming more and more wide-spread of having Christians go to their Churches early on Christmas morning and spend the opening hours of the day in praise and prayer and meditation before God.

Second, he should regard it as a **family festival**. It is very definitely a festival of the household. It centers around the hearth. It comes in winter time when people live indoors. It is a time when the members of the family come together from near and far. It should, therefore, make for the strengthening of family ties, of love and kindness and for the renewing of those affections that cluster around the fire-side.

Third, he should regard it as a **children's festival**. It is "the child in the midst" that is the most prominent feature of Christmas. It is the children's feast. They are most happy on this day. The day celebrates the birth of a Child. Older people become children in spirit again. The wel-

fare of the child, the best interests of the child should be kept in mind. It is, therefore a great day when the hearts of the parents are turned to their children and the hearts of the children to their parents.

Fourth, he should regard it as a **festival of Goodwill**. The Angels sang that starry night, "Peace on earth, good-will to men." What more suitable time to give evidence of good-will than on Christmas Day! This spirit of good-will may take the form of an exchange of gifts, but in doing that one should always remember the best of all gifts, even Jesus Christ. The spirit of unselfishness ought to prevail. It ought to be a time for the healing of differences and misunderstandings, of the forgiving and forgetting of faults and failings. It ought to be a day of good-cheer and gladsome hearts, but in it all and through it all Christ should be in the midst. His place is central in the festival, otherwise we make it merely a worldly feast. The difference between a feast and a festival is—the feast ministers too often to the pleasures of the body; the festival ought to minister to the highest needs and pleasures of the soul.

Let us, therefore, redeem Christmas from its worldly, its non-Christian elements and fill it and vitalize it with the spirit of the Christ whose birthday we celebrate.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

After the Institute of the Allegheny Classical W. M. S., held in Pittsburgh, there was an echo meeting held in the Butler district. Because of the distance of this section of the Classis from Pittsburgh, only a few of the members had attended the regular Institute, but those who went, with the help of Mrs. Bassler, the Classical President, brought back much inspiration and information to the eighty who were present at St. John's Church, on the Petersville road near Butler. Mrs. F. R. Casselman, of Butler, General Synodical Secretary of Thank-Offering, arranged for and presided at this meeting. There were three short plays presented, "Three Boxes," "The Slacker," and a temperance play. Reports were heard of the Synodical meeting from Miss Emma Limberg and of the Pittsburgh Institute from Mrs. H. F. Gelbach. Mrs. Gelbach spoke also of the Reading Circle and led a discussion on the subject. Mrs. H. N. Bassler gave a talk on "Hungarian Missions" and later explained the W. M. S. Standard of Excellence. Devotions were led by Mrs. T. C. Limberg and Mrs. Gold. Other speakers and their subjects were: "Breaking Down Race Prejudices," Mrs. Max Sitler; "The Temperance Issue," Mrs. Raymond Balsinger; "Thank-Offering," Mrs. Casselman; "Peace," Miss Agnes Master; "The Mission Band," Mrs. Bassler; "The Missionary Literature," Mrs. Gelbach; "Rural Community Conference," Mrs. D. Sarver; and in addition to all these splendid talks there was a beautiful solo by Mrs. B. P. Sherman, of Harmony.

Have you heard people say it was extremely difficult to interest girls in the G. M. G.? Have you heard that the meetings are uninteresting? Apparently the Guild in Fort Loudon is awake to its opportunities and we judge that the officers and committee are actively at work, for one of the girls from Fort Loudon G. M. G.

writes: "We had our meeting last night. It was lovely. I like it more and more every time."

The Mission Band organized about a month ago at Greencastle, with Miss Ruth A. Henneberger as leader, has 29 members. Miss Henneberger writes: "The children seem greatly interested in their work. We are giving the little folks cut-outs as the ones enclosed with the book, 'Windows Into Alaska,' and the older children are working on a scrap book of Bible pictures, taken from old calendars, which we are going to send to our Sunday School in Shenchow, China."

Notice: The leaflet, "A Call to Prayer," has arrived from the printer. Societies planning to use the Call as suggested on the December Program, may procure copies free of charge by writing to the Depositories.

Classical officers have been sending, to the Chairman of Institute Arrangements, reports of the number in attendance at the various meetings, and invariably they add a note as to the sort of Institute. One Ohio president said: "At both meetings the interest was keen and all felt the Institutes a great education and spiritual success." Another reports "A splendid Institute," etc.

Mrs. Crunkilton, of Mercersburg, Pa., says: "It may interest you to know that we have had our Mission Band Thank-Offering Service. We used the program planned by Mrs. Casselman and found it very satisfactory. Our offering was approximately \$10."

The total attendance at Bethel Community Center during the month of October was 3,296. The C. E. Society won two banners, one from the Phila. C. E. Union and one from South Phila. Intermediates. An aeroplane contest in S. S. has increased the attendance and the enthusiasm. Gospel services on Friday and Sunday evenings are well attended. Students from the Bible Institute of Pennsylvania have charge of the Kindergarten on Tuesday and Thursday afternoons and of the Friday evening services.

Some folks say of the work at Bethel, "Does it pay?" A Jewess who has been attending regularly during the past month, had this to say: "Before I came to the Center, I hated my children and would have willingly killed them because I han no food for them. You have made me see things differently. I now know that life is worth living." Bethel is a "city set on a hill which cannot be hid."

The 38th semi-annual meeting of E. Penna. Classical W. M. S. was held in St. Mark's Church, Flicksville, Nov. 15, at 10.15 A. M. Ideal weather, a large attendance and an interesting and instructive program were the principal factors in making the meeting one of the most successful for years. The president, Mrs. L. V. Hetrick, presided. The address of welcome was given by Mrs. Eli Reimer, Classical Recording Secretary and president of the hostess society. Mrs. Weston Mease, of Bethlehem, responded. The morning devotions were conducted by Mrs. Frank D. Danner, of Northampton, emphasizing "Thankfulness." The theme of the afternoon devotions was "Witnessing for Christ," and the leader was Mrs. Edmund B. Horton, of Easton. The society was honored in having as its guest Mrs. L. L. Anewalt, president of the General Synodical W. M. S., who spoke briefly of the work accomplished in the past and the present projects to be supported. Splendid departmental conferences were held during the luncheon hour. The principal address of the day was given by Miss Alliene De-

Chant, who spoke on the value of the home and of parents who help their children to develop the four-fold life. Miss DeChant exhibited many interesting curios. Reports of Eastern Synodical sessions were given by Mrs. Frank Danner and Mrs. Eli Reimer, delegates from the Classis. Mrs.

W. A. Stotz reported for the G. M. G. A report of the Collegeville Conference was given by Mrs. Chas. Weidman. Emphasis was placed on the building fund of the Missionary Home in Lancaster and on the work of the Indian School at Neillsville, Wisconsin.



Webster's Dictionary is barred from Arkansas educational institutions supported wholly or in part by public funds, according to a statement made by the Superintendent of Public Instruction, because the dictionary comes under the ban of the anti-evolution law. The law forbids use in the schools of any book which teaches that man "descended or ascended from a lower class of animals" and forbids teachers from "defining evolution."

General Jose Maria Moncada, the Liberal candidate who was elected President of the Republic of Nicaragua, will be installed on Jan. 1, by a Congress in which a majority of Conservatives will be sitting.

The Nobel Prize in literature was given Nov. 13 to Mme. Sigrid Undset, the third Norwegian author to be thus honored. In 1903 it was given to Bjoernstjerne Bjornson, and in 1920 Knut Hamsun received it. Henri Bergson, French author and philosopher, was chosen as winner of the 1927 literature prize, held over from last year. The monetary value of each of these prizes this year is about \$42,060. German scientists carried off the Nobel awards for chemistry for both 1927 and 1928. The 1928 Nobel Prize in medicine was awarded to the head of the Pasteur Institute in Tunis for his work in combatting spotted fever—Dr. Charles Nicolle.

The representatives of 40 nations recently met in Paris to evolve a scheme to limit expositions. Too many international expositions are held throughout the world is the opinion of the experts.

Dr. Sabin A. von Sochocky, inventor of a radium paint used to illuminate watch dials, died Nov. 14 at his home in Orange, N. J.—a victim of his own invention.

Plans for the rehabilitation of almost 4,000 persons, who have been made homeless by the Mount Etna eruption are in progress. Almost simultaneously with the temporary subsiding of Etna, Mount Vesuvius, only 200 miles to the north, has become active, but not dangerous. A new crater of Etna opened Nov. 15, emitting a copious stream. The American Red Cross dispatched \$5,000 through the State Department to the Italian Red Cross at Rome to aid in relief of the victims of the Mount Etna eruption, but it was refused by Mussolini as not needed.

President Coolidge received the honorary degree of Doctor of Laws from the Catholic University at Washington Nov. 14. The President and Mrs. Coolidge marched in the academic procession.

Most of the countries of South America which have formally invited Mr. Hoover to visit them included Mrs. Hoover. The only other woman in the party will be Mrs. Hoover's secretary.

Professor Thomas Chowder Chamberlain, noted geologist, and one of the members of the original faculty of the University of Chicago, died Nov. 15 at the University Hospital at the age of 85. He became famous through his planetesimal theory of the earth's origin.

The American Bible Society recently celebrated its 75 years in its present Bible House in Astor Place, New York. In this time more than 76,000,000 copies of the Scriptures in 60 languages and 6 systems

for the blind have been printed, bound and issued from this building.

Official figures of the Yale endowment fund, the campaign for which was completed in June shows that \$20,918.56 was subscribed by more than 22,000 contributors, including alumni, undergraduates and friends of the university.

Congratulations were sent by President Coolidge Nov. 15 to the President of Brazil on the occasion of the Independence Day of the country.

By 181 to 19 the Italian Senate Nov. 15 approved Premier Mussolini's bill making the Fascist Council one of the legal constitutional organs of the Italian States.

Exports of the United States for October were \$555,000,000 and imports for the same month were \$357,000,000, giving this country a favorable trade balance of \$198,000,000.

The disaster of the Vestriss is expected to insure approval by Congress in the December session of an appropriation of \$100,000 requested by President Coolidge for the expenses of an American delegation to the international conference called at London by Great Britain next spring to revise the convention of 1914 on safety of life at sea.

The largest investment trust in the world, in which will be concentrated upwards of \$500,000,000 of security holdings at the outset, is being organized in New York City by a group of leading investors and industrialists in which the moving spirits are the Fisher Brothers of Detroit.

Colonel Charles A. Lindbergh took as passenger Nov. 16 Mrs. Dwight W. Morrow, wife of the Ambassador to Mexico, for a flight over Mexico's celebrated volcano, Popocatepetl. The volcano is 17,000 feet above sea level and the summit is constantly covered with snow.

The raising of half of the \$2,000,000 "Coolidge Fund" for the Clarke School for the Deaf at Northampton, Mass., where Mrs. Coolidge taught, was recently announced at a luncheon at Washington. The fund was originally conceived by Mr. Coolidge and later was promoted by Clarence W. Barron, publisher of "The Wall Street Journal," who obtained the consent of President and Mrs. Coolidge that the fund bear their name. Mr. Barron died recently. Andrew W. Mellon, Secretary of the Treasury, gave \$100,000 toward the fund. Besides Mr. Mellon there were other large contributors. President Coolidge is one of the trustees of the institution.

Last year's citrus crop in Florida was worth \$50,000,000. In addition official estimates show about \$200,000,000 invested in groves and \$9,000,000 more in packing houses.

El Axhar, the thousand-year-old University of Cairo, once the fount of Islamic learning and in latter days the hotbed of political intrigues against the British authorities in Egypt, is to be modernized.

Musical festivities and notable celebrations were held Nov. 19 throughout Austria, the 100th anniversary of the death of Franz Schubert.

The American Federation of Labor opened its annual convention at New Orleans, Nov. 19 for a 10-day session. The keynote

New Harper Religious Books

THE LIFE AND WRITINGS OF JOHN BUNYAN

By HAROLD E. B. SPEIGHT

Here is an original and inspiring interpretation of the famous Tinker and his story of the Pilgrim. Because of its importance as biographical writing and its contribution to the tercentenary celebrations being given in honor of John Bunyan, *The Religious Book Club* has chosen it as its November book. \$2.00

DEEDS DONE FOR CHRIST

By SIR JAMES MARCHANT

Deeds are done daily in the spirit of Christ. Some little deeds—the cup of cold water; other great deeds—the sacrifice of life's fairest prospects for a living faith. This book, a companion volume to "Anthology of Jesus," recounts those acts of heroes for the Christian Faith among the martyrs of centuries ago and among the missionaries of recent years. \$2.50

THE CHRISTIAN EXPERIENCE OF THE HOLY SPIRIT

By H. WHEELER ROBINSON

Written simply and without technical language by a man who is "one of the most scholarly writers in England today," according to Dr. H. R. Mackintosh, author of "The Christian Experience of Forgiveness." Using the term "Spirit" in its etymological sense of "breath," Dr. Robertson gives a philosophical interpretation of the essential nature of personality, then a specifically Christian interpretation of the inflowing of the divine to the human in life. \$3.00

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Among the twenty contributors to this volume are some of the most distinguished names in England today: Dean W. R. Inge, L. P. Jacks, James Moffatt, the Bishop of London, F. W. Norwood, A. Maude Royden, etc. Each sermon contains what that preacher considers his supreme message to the times. "Do not, on any account, miss this book. It contains much that will live forever."—The Church of England Newspaper. \$2.50

A QUIET ROOM

By R. AMBROSE REEVES

A book of prayers and services that may be used in churches, conferences, conventions, or retreats. Stanzas of familiar hymns are included in the offices so that only the one book is needed for a devotional service. \$1.25

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of the convention was "Organize the Unorganized"—to gain 6,000,000 members

will be sought during the coming year.

Mrs. Calvin Coolidge christened Nov. 21 the first of the Pan-American Airways passenger planes, which will operate on a daily schedule between Miami and the West Indies.

American exports of finished manufactures during the fiscal year ending June 30 had a total value of \$2,061,000,000, an increase of 4% over the previous year.

Representative William A. Oldfield, Arkansas Democrat, died in Washington Nov. 19 after a brief illness.

More than 100 persons have been killed by a great storm that swept the British Isles and Western Europe the middle part of November. Hundreds have been injured and damages running into the millions were suffered.

Dr. George T. Harding, father of the late President Warren G. Harding, died at Santa Ana, Cal., Nov. 19. He was 84 years old. His body was laid to rest at his home, Marion, Ohio.

Five States, Missouri, Kansas, Illinois, Kentucky and Oklahoma are slowly recovering from the most disastrous November flood on record. Seventeen persons were drowned and the damage will reach \$10,000,000.

23 persons were injured Nov. 19 in collision of trains at Lowell, Mass.

As a result of observations at the Harvard College observatory, which have extended over a period of years, announcement has been made through Professor Harlow Shapley of the observatory, that the nucleus or center of this universe of which the sun is one infinitesimal member, has been discovered.

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ously awaited the appearance of just such a book as this. —H.

Cosmology. By James A. McWilliams, S. J. Macmillan Co., \$2.50.

When a priest sets himself the task of enlightening his reader on the questions of the nature of time and space, relativity, evolution, monism, miracles, physical law and the ultimate constitution of matter, you may anticipate a most critical treatment in the school-room manner, for Father McWilliams is the professor of cosmology of St. Louis University, but you will discover nothing new in his conclusions. Most of his answers to the questions what time and space are, and all the other concomitants of the physical universe, are those of the schoolmen of the Middle Ages. We would not contend that all of his conclusions are Catholic—the truths of science and the speculations of philosophy are catholic in the universal sense of that word—but his training keeps him well within the guard rails of accepted and established truth. There is not a biased sentence in this college text-book, and the reading of it afforded a stimulus that outlasted the week. —H.

Greek Thought in the New Testament. By George H. Gilbert. Macmillan Co., \$1.75.

Naturally one would expect to find a great plenty of Greek thought packed away in a Jewish book that had to resort to the medium of the Greek language for its very existence. The average reader of the New Testament who is not familiar with the Attic contributions to the world's sum of science, philosophy and mythology (religion) is unaware of its presence there, just as the novice fails to discover the mushrooms in field or forest, or the tyro the beauty in an art gallery. Dr. Gilbert has laid bare the great wealth of Greek thought in the writings of the New Testament authors, Jews though they were. What he has done is to separate Jesus and His teachings from the increment of Greek speculation, beliefs, and modes of thought then current in Palestine and elsewhere. It is fascinating reading to follow this guide as he unearths the deposits of heathen culture that had fallen upon the Jewish and Christian minds of the early era of Christianity. —H.

Inspiration: History, Theories and Facts. By William A. Ericson. American Tract Society, \$1.50.

In these days when everybody claims to be inspired and to speak or write with authority the ultimate and final truth, we welcome this book whose thesis is to prove that the Scriptures are inspired. The author is a doughty champion of the idea that a "thus saith the Lord" is sufficient proof that God has spoken to men and that the Bible contains His words to men. The titles give the contents of the book. The treatment is terse. There are many quotation marks. A fine book to have on hand for such as ask you, "Pastor what do you mean when you say that the Bible is the inspired Word of God?" A rare and fine evangelical spirit pervades the

The Making of Luke-Acts. By Henry J. Cadbury. Macmillans, \$3.00.

To the pastor who has neglected his New Testament because he is too busy with parish problems or has his desk heaped high with the "Religious Book a Month Club's" recommendations, we commend this study of Luke's two contributions to the canon. You will be stimulated to read and reread the author's development of his thesis:—the materials that were available to Luke; the literary methods followed; the author's personal traits as revealed in his two books, and his purpose in writing them. When you have read through the 368 pages of this unusual study of Luke and his books you stop to ask yourself, who is the greater, the Beloved Physician or the present-day author who has reconstructed for us that far off age and the man who wrote the Gospel and the early acts of the Apostles? —H.

Buddhism and Buddhists in China. By Lewis Hodous, D. D. Macmillan Co., \$1.25.

This book is one in a series on the world's living religions. The author, by reason of many years of missionary service in China's center of Buddhism, gives us a really sympathetic treatment of the Buddhist fundamentals of religion. The closing chapter on the Christian approach to Buddhism suggest the winsomeness of Stanley Jones' "The Christ of the Indian Road." Dr. Hodous has succeeded in eliminating the useless word, the unimportant paragraph, and the self-evident conclusion, so there is much that is valuable in a condensed compass. While we are speculating about China politically, we do well to read about China religiously; this book will help you to do that. —H.

BOOK REVIEWS

The Authentic Literature of Israel. By Elizabeth Czarnomska. Macmillan Co., \$5.00.

The appearance of the second volume of the Authentic Literature of Israel will be hailed with delight by those who own the first part of the work. Part two deals with the Jewish sacred writings dating from the exile to the recovery of Israel's independence. The author claims to have freed the original text from disarrangements, expansions, and comment of the early native editors. The results are not a Bible such as we are acquainted with, but, if all the years of study and research on the part of the eminent literary critics are worth anything, and if their conclusions are both logical, authoritative and final, then it is about time that we have a new edition of the Old Testament text which contains the findings and conclusions of these scholars. Miss Czarnomska's two volumes accomplish this and promise to be the book that will appeal to the Bible student who is not a Hebraist and yet yearns to have in concrete form the results of all these laborious years of textual pioneering in the Old Testament. As in the case of Volume I, Miss Czarnomska's introduction is a marvel of conciseness, written in cogent and terse English, and moves forward like a regiment of marching soldiers. Her "genesis of the book of Job" suggests George Bernard Shaw's stage directions to one of his plays. One other feature of this work needs a special emphasis—the foot-notes. They are epigrammatically short, clean-cut like a gem, and illuminating like a searchlight. These two volumes ought to be printed on India paper, bound together into one volume with a limp leather cover, and the price brought well within the reach of every preacher and Bible student who has anxi-

book, which ought to grace the Sunday School library of the modern Church School.

—H.

Parent Training in the Church School. By Florence E. Norton. Westminster Press, 60c.

Here, in small compass, are many splendid suggestions on how the modern teacher may train parents, especially mothers, by securing their attendance upon groups gathered in the Church School and there imparting much needed information to them. The idea is a good one, provided you have leaders who are very paragons of knowledge and that you can secure the presence of the mothers, and that you can put your program across without creating the impression that you are condescending to people of low estate. Perhaps the most useful part of the book's contents is its up-to-date bibliography.

—H.

A Study of the Junior Child. By Mary T. Whitley. Westminster Press, 60c.

This is a standard course in teacher training text-book, one of a third year specialization series; one of four units designed for teachers of children from nine to twelve years of age. It is jammed with the findings of psychologist, since that worthy has turned away from the set adult to the nascent child. It is not a padded book; the margin is very narrow, the paragraphs are meaty, and the questions for discussion are apt to line the student's forehead, for they are thought and student-centered questions. The style is simple and free from pedagogical technicalities.

—H.

Literature of the Old Testament. By Herbert R. Purinton. Charles Scribner's Sons, \$1.25.

We tried this small book on a Sunday School Teacher Training class for several months, and they clamored for more. This book is up-to-date with a vengeance. Its general scheme is the treatment of the Old Testament books and characters as literature and succeeds admirably in holding and stimulating attention in the classroom. All of the studies are grouped under certain types of poetic and prose compositions by way of illustration. The directions for study in each chapter lead one far afield in Old Testament literature and are grouped under three captions, written work, oral discussion, and special assignments. The book was prepared for use in the secondary school, religious and secular, in the State of Maine.

—H.

You and Yours. By Guy L. Morrill. F. H. Revell Co.

"God's Purpose in Things" is the subtitle of this book—another study in Christian stewardship. It is patterned after Fosdick's "The Meaning of Prayer, Faith, and Social Service." Arguments, statements, quotations, questions, are gathered in great profusion. A fine book, and yet, in spite of the constantly increasing number of stewardship essays, the alms basins, collection plates and baskets are light and comparatively empty, Sunday after Sunday. All of these fine books and essays

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seem incapable of awakening the dormant conscience of a Church that has been asleep on the matter of reaping the dollars that grow in the field of this mighty, yet poor, organization.

—H.

Teaching Religion. Dr. A. J. William Myers. 224 pages, price, \$1.00. Westminster Press.

In spite of the fact that we are so frequently told that "religion cannot be taught, but must be caught," we have here one of the most practical and suggestive volumes we have ever seen, from the pen of one who believes that teaching religion is a fine art, based on definite principles. It is a text-book in the Standard Leadership curriculum, outlined and approved by the International Council of Religious Education. In its 12 chapters it covers the field in a remarkable way. We thoroughly commend this book.

—E.

Christianity and Success. Edwin Holt Hughes. 182 pages, price, \$1.50. Coxbury Press.

This popular Methodist Bishop gave the 6 chapters of this book as the Cole Lectures at Vanderbilt University. It is correctly claimed that in these lectures Bishop Hughes has re-vitalized our valuation of the function of Christianity in the life of our world and has set forth a truly Christian conception of success. In his great chapter on "The Cross and Success," he has revealed the Cross of Christ as a symbol of creative achievement, rather than of mere passive devotion, a symbol of more dynamic value in its motive force than even the dollar mark. There is much of value in this attempt to test and purify the American passion for success.

—L.

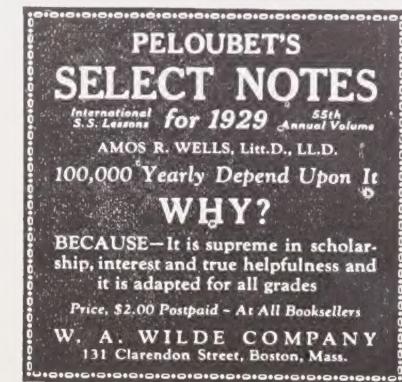
The New Quest. Dr. Rufus M. Jones. 202 pages, price, \$1.75. Maemillan's.

The imitable Dean Inge recently revealed, we understand, that if he should be thrown out of the Church of England, as he might conceivably be, he would become a Quaker. He also said that he regarded Dr. Jones, of Haverford, as "one of the outstanding spiritual leaders of our age." There are many who will share in this estimate of Rufus M. Jones. In this most recent volume there are 10 beautiful studies in the content and purpose of Christian life at its best. What a world of wholesome stimulus in such essays as "The Soul's East Window," "Finding the Whole of One's Self," "I Believe In God," and "Complete Spiritual Health!" Don't miss this book!

—L.

Humanism and Christianity. Bishop Francis J. McConnell. 153 pages, price, \$1.75. Maemillans.

Bishop McConnell is quite generally regarded as the most scholarly and versatile member of the Methodist Episcopacy. This book contains 9 chapters which give substantially the series of lectures on the Greene Foundation, at the Newton Theological Institution. Many students of religion and social service will gladly welcome this volume. The chapter headings include: "Scriptural Religion and the Human Values," "The Church and the World," "Instrumentalism," "Christian Intolerance," "Society and the Higher Individualism," "Jesus and Vested Interests," "Mysticism and Its Human Consequences," "Human Nature and Divine,"



"The Path of Great Resistance." Here is a mine of rich treasure.

—L.

The Christian Experience of the Holy Spirit. Dr. H. Wheeler Robinson. 295 pages, price, \$3.00. Harper & Bros.

Principal Robinson, of Regent's Park College, has provided here a most valuable study of the work of the Holy Spirit, considered from the point of view of experience. It is not an easy book to read, although written in simple style and without technical language. Because it explores the profoundest truths of human experience it is correct to say that to read such a book as it deserves to be read is the equivalent of a liberal education in the essentials of both religion and philosophy. The author shows that there is a Christian experience of the Holy Spirit and he seeks to interpret its significance for reality, in its nature and in its value for revelation; to show how the Holy Spirit accounts for the essential values in the person of Christ, the Church, the Scriptures, the Sacraments, and in the Christian faith and life; and in the realm of philosophy to show how this experience of the Holy Spirit, apart from an unreasoning mysticism clears the way for a true concept of God and is a satisfying discovery of His reality. This is the sort of book which growing ministers will want to master.

—L.

Cardinal Ideas of Jeremiah. Dr. Charles E. Jefferson. 220 pages, price, \$2.00. Macmillans.

In this companion volume to "Cardinal Ideas of Isaiah," which was published 3 years ago, the author gives us 10 vibrant and heart-searching chapters on Jeremiah, whom he regards as one of the 3 greatest of the prophets of Israel. It is his purpose, he says, to "raise Jeremiah from the dead" so that the reader may feel his heart beat and hear him breathe. We cannot help feeling that Dr. Jefferson accomplishes this in a remarkable degree. Those who have read his other books do not need much urging to get this. Indeed, they will regard it as an opportunity not to be neglected.

—L.

The Ambassador. Bishop James E. Freeman. 212 pages, price, \$2.00. Macmillans.

Here are the Yale lectures on preaching for 1928, delivered by the Protestant Episcopal Bishop of Washington. The author does not want preachers to waste their time in mourning over the "good old days" which have passed away forever. He wants them to size up the situation as it is and to fit their work and their mes-

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sage into the needs of the hour, on the common sense principle that "Churches and ministers must suit and satisfy the living and not the dead." He believes there is an urgent demand for more and better preaching, for men in the pulpit who have the courage and imagination to believe greatly and to be loyal to the truth at all hazards. Especially helpful is the chapter on "The Opportunity of the Present Day Minister," which sets forth a task that is sufficient for the highest ambitions of any man on earth. —L.

Victim and Victor. John Rathbone Oliver. 435 pages, price, \$2.50. Macmillan.

Those who have read the other great book by this Christian physician, entitled, "Fear," published a year ago, will not need to be told that the author has an uncanny ability to make his writing interesting. The present volume is far more gripping and dramatic than most books of fiction, and yet it is undoubtedly constructed out of "the raw material of the author's own experience." Many ministers have realized how, if properly trained, they could successfully co-operate with physicians in the treatment of patients, especially those with nervous troubles of various sorts. In this book Dr. Oliver imagines a physician and a Churchman treating successfully a number of these "victims." You will find it as suggestive as it is fascinating. —E.

The High Faith of Fiction and Drama. Dr. William L. Stidger. 268 pages, price, \$2. Doubleday, Doran & Co.

This well-known preacher and pastor, who has recently become Professor of Homiletics in Boston University, is a recognized expert in the interpretation of worth while novels and dramas and their use in the art of preaching. This volume, dedicated to Fred Stone, "Minister of mirth and prophet of pleasurey," contains chapters on such well-known plays as "The Enemy," "St. Joan," "The Big Parade," "Ben Hur," "The Passing of the Third Floor Back," "The Servant in the House," "The Miracle," "One Increasing Purpose," "The Way of All Flesh," etc. Besides its unusual and stimulating character, it is a revelation of how Christian influence persists in our literature, despite all its faults. —P.

Baby Hippo's Jungle Journey. Frances J. Farnsworth. 102 pages, price, \$1.00. Abingdon Press.

Animal books for children of the right sort are all too rare. This is one of the right sort. It is a story of many thrills. You can hardly imagine any child who would not be interested in this.

Once at Christmas. Harold Speakman. 45 pages, price, \$1.00. Abingdon Press.

This is an artistic little gift book for Christmas time, done in colors, with ornamental borders throughout. It tells a lovely story of the Christmastide, in the phrasing of an ancient day. You will like this little book.

Gay Courage. Emily Loring. 309 pages, price, \$2. Penn Publishing Co.

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Building a Christian Character. Blanche Carrier and Amy Clowes. 325 pages, price, \$2. Doubleday, Doran & Co.

Here is a course in religion for grade 4 or 5 in our Church Schools. The Teacher's Book and the Pupil's Book are bound in one volume, illustrated. The Pupil's Book can be secured bound separately for 25c. In this volume is contained also a serial tale, "The Story of Valmar," a lad who finds the Christian life a constant process of learning and overcoming. Miss Carrier, whose especially fine book on "The Kingdom of Love," a manual for use with grades 6, 7 and 8, is well known by those interested in religious education, has had remarkable success as the Supervisor of Week-Day Schools of Religion in Dayton, O., and Miss Clowes is a teacher in those schools. These thoroughly up-to-date studies are based on the problems of the pupil, relating to Christian conceptions, attitudes, choice and habits. The theme is an unfolding development of the idea of God as a loving Father, showing that we see what God is like by knowing Jesus. —L.

The Prince of Peace, a Christmas Pageant.

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Eilert C. Nielson. 36 pages with cover, price, 25c. United Lutheran Publishing House.
This is a simple, worshipful and practical pageant. We should think that many Church Schools would be glad to use it.

—E.

The Path to God. Albion Fellows Bacon. 76 pages, price, \$1.25. Harper and Brothers.

One feels that this brief message comes from the heart. That is possibly the reason why it reaches the heart of him who reads. Mrs. Bacon tells us simply and directly what she believes and there is a quiet and persuasive conviction in what she writes. After telling how the earnest seeker may find God through revelation, in the Written Word, in the living epistles, by the way of inspiration and prayer, and especially through Christ the Way, she concludes with a rewarding chapter on "What God Means to Me." —L.

Administering God's Gifts. George Louis Rinkliff. 99 pages, price, 50c. United Lutheran Publishing House.

This is a presentation of Christian Stewardship by one who believes that it is not a matter of what we can do for God, but a matter of what God can do to us, for us, in us and through us. —E.

High Adventure: Life of Lucy Rider Meyer. By Isabelle Horton. With introduction by Bishop Nicholson. 359 pages, price, \$2. Methodist Book Concern.

The biography of great Christians remain among the outstanding inspirations of all time. Here is a character study of high quality, full of absorbing human interest. It would be difficult to read such a tale of "high adventure under the spell of our great Leader" without catching more of the spirit of Christ. It is about an extraordinary woman and a remarkable life work. —L.

Under the Frozen Stars. George Marsh. 302 pages, price, \$2. Penn Publishing Co.

This writer has told a number of alluring tales about the Hudson's Bay country and in this story of the wilds and wastes of Northern Canada he tells how Jim Stuart rescues a girl after a merciless race over the trackless snow. —E.

The Technique of Public Worship. J. Hastie Odgers and Edward G. Schutz. 300 pages, price, \$2. Methodist Book Concern.

The new emphasis on the subject of worship is one of the most encouraging things in present Church activity. Every year brings us some new help. Significantly this book from Methodist sources, aiming to make public worship as sincere and as spiritually stimulating as possible, was prepared in response to the general growing interest among ministers and laymen in public worship as a function that not only needs special emphasis these days, but that must be made to minister to the spirit of reverence. The first part of the book is given to worship in the Sunday service

and the second to worship in the use of the ritual at the baptismal font, the Holy Communion, the marriage altar, and the funeral service. Based on the conception of Charles Kingsley that "worship is life, not ceremony," this book is worthy of most careful study and cannot help doing good in other communions as well as in its own.

—L.

The Dream Hills of Happy Country. Ethel and Frank Owen. 161 pages, illustrated, price, \$1.50. Abingdon Press.

Childhood is the Happy Country, "the place of laughter, of soft music, and lovely songs, of fragrant flowers and little dreams." These stories are simply delightful. The children will not only read them to themselves, but for each other, and children of an older growth will find that stories such as these will bring them back for a while, at least, to the Happy Country.

—E.

Silver Slippers. Temple Bailey. 360 pages, price, \$2. Penn Publishing Co.

This popular writer knows how to tell absorbing love stories. She makes her plots decidedly interesting and combines a vibrant style with unusual powers of description. In this charming tale about Joan and Giles you will find just the proper mixture of romance and adventure. —P.

The Madness of War. Dr. Harold S. Brewster. 261 pages, price, \$2. Harper and Brothers.

In the fight for a warless world we may well commend this important contribution which will probably stir to fury all the "jingoists" and professional patriots of this and other lands because it makes what seems an unanswerable argument for non-resistance, and sets out to prove that Jesus was an out-and-out pacifist. If you want to know the basic factors for the outlawry of war and have your own faith in a peaceful world fortified, you will greatly profit by the reading of this book. —L.

Mexico Before the World (The public documents and addresses of President Calles). 244 pages, price, \$1. The Academy Press, New York.

This is a paper-bound edition of the public papers of a man greatly misunderstood and often maligned, but who has come to hold a high place in the judgment of many who are sympathetic with the new Mexico. If you are interested in Mexico you will find answers to most of your questions concerning it in this remarkable compilation of a portion of the writings of President Calles. —E.

Concerning the Faith. Dr. Joseph M. M. Gray. 293 pages, price, \$2. Abingdon Press.

Dr. Gray is one of the well-known preachers of Methodism and he calls this volume, "Some Essays at Understanding." Dean Brown, of Yale, calls it a very readable and rewarding book and commends especially the vigorous and manly tone of its spiritual teaching. With a modern point of view and a firm grasp upon the essentials of Christian faith and practice, Dr. Gray helps us to interpret the current trends and their implications for faith, intelligence and duty. —P.

Religion and the Commonwealth. Herbert Maynard Diamond. 305 pages, price, \$2. Harper and Brothers.

This is an analysis of the social economy of religion by the Professor of Economics in Lehigh University. He discusses such questions as these: "What beliefs are basic to primitive religions?" "What have been their contribution to the developing civilizations of the world?" "How can past mistakes indicate the basis for a



more efficacious religion in the future?" As a sociologist Dr. Diamond shows that religion has ever been the strongest socializing force in human life because of its "implicit faith in superior and personal unseen powers." He believes that in the world of tomorrow we shall be more tolerant of all religion. By tradition and in view of the character of its service the Church has been essentially conservative; and the people in revolution are impatient with, and unsympathetic toward, anything which smacks of conservatism or delay. But as we stabilize, it is the author's belief we shall undoubtedly be more willing to accept the pressure toward essential morality which the Church will always exert; and he thinks that, after all, that is the great social function of the religious organization. —L.

The Religion of Jesus. Walter E. Bundy. 361 pages, price, \$3.50. Bobbs-Merrill Co.

The writer of this scholarly volume is Professor of the English Bible in DePauw University. He believes that Christianity can be revitalized only by cutting through theology to the religion of Jesus Himself. "The common idea is that Jesus founded a religion," he says, "but it is better history to say that Jesus became a religion. Christianity from the moment of its birth was a religion about Jesus, rather than the religion of Jesus. The personal piety of Jesus has played no role, at least no regulative role, in the history of the organized and official Christianity." Dr. Bundy believes that Christians have been led away from the richest fount of their faith and that many of them have deserted Jesus religiously, even while taking their theological theories very seriously. It is immensely stimulating to make such a study of the personal religious experience of our Lord as this writer has made. It is a revealing and rewarding book. —L.

Prayers for the Day's Work. Dr. Christian P. Reisner. 95 pages, price, 50c. Abingdon Press.

The well-known Methodist pastor of the Metropolis has given us, in this vest pocket edition, a series of brief prayers for various circumstances of the daily life. Most of them were written while he was in the hospital recuperating from an accident, and many work-a-day people should receive added strength through the use of such a stimulating little book of prayers. —E.

Daniel Webster. Dr. John B. Rust. 63 pages, price, \$1.00. Central Publishing House, Cleveland, O.

This character sketch of a great American statesman is very finely done. Dr. Rust brings to it his high ability and serious purpose. It is a wholesome lesson in patriotism, the sort of story which American youth should be glad to read. We are glad, too, for its emphasis upon the steadfast faith in Christ which crowned the career of Daniel Webster. —E.

Deeds Done For Christ. Sir James Merchant. 335 pages, price, \$2.50. Harper and Brothers.

The Editor of "The Anthology of Jesus" has rendered a truly inspiring service in assembling a glorious record of the lives of great Christian martyrs, mission-

aries and other servants of the Master, who have displayed daring idealism and spiritual fortitude, even paying the "last full measure of devotion" rather than renounce their faith in the Lord Jesus. If you want illustrations for sermons or addresses, or stories which will warm the heart with a new devotion, you will be glad, indeed, for this roll call of the heroes and heroines of faith who lived and died for Jesus' sake. —L.

A Waking Life. Stanley High. 233 pages, price, \$1. Abingdon Press.

The author was for years a Secretary of the Board of Foreign Missions of the Methodist Episcopal Church and is one of the favorite religious leaders among American youth. He gives us here a bird's eye view of the state of Christianity among the non-white races at the present time. The rapid changes of recent years make a re-study of the situation inevitable for all who want to know the facts in the case. This seems like one of the indispensable books to assist us in making a correct appraisal of the situation. —P.

Not Slothful in Business. Herbert A. Bosch. 208 pages, price, \$1.75. Doubleday, Doran & Co.

This is another book on Stewardship from a new angle. Part one deals with the "Church's Primary Responsibility, Reaching Men;" part two deals with "Raising Money," and gives constructive plans to put your Church on a firm financial basis. The author is pastor of St. Paul's Lutheran Church, Mansfield, O., and has given much study to the department of Stewardship and finance. This book is one of the most practical we have seen. —E.

Judgment Day. Norman Davey. 327 pages, price, \$2.50. The Bobbs-Merrill Co.

There is power, fascination, and unusual interest in this novel with its character study of men and women faced by the Judgment Day. Whether or not you agree with the judgments which are here expressed, you will not deny the cleverness of the treatment or the interest aroused by this bold fantasy. It is the sort of story which will make you think, and will probably send you back to your tasks with a new honesty and sincerity of purpose. —E.

Taking the Name of Science in Vain. Horace J. Bridges. 273 pages, price, \$2. Macmillan.

Mr. Bridges, well-known leader of the Chicago Ethical Society, makes the bold charge that young folks today are ready to swallow anything and everything offered to them in the name of science and modernity by such men as John B. Watson, Clarence Darrow, H. L. Mencken, Sinclair Lewis, and Eugene O'Neill, and that they are just as ready to throw out of court the really weighty things which can be said for the Bible, the Church and religion. As one who claims to be a genuinely "free" thinker, accepting unreservedly the supremacy of reason and aiming to establish a system of philosophy and ethics verifiable by experience and independent of all arbitrary assumptions or authority, Mr.

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The Marked Bible. By J. Gilchrist Lawson. The John C. Winston Co., Phila.

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Our Bible. By William Holloway Main. The Judson Press, Philadelphia, Pa. Price, \$1.00.

This book is a revised and enlarged edition of previous editions and is intended for general reading, private study and class uses. The story of the origin of the Bible, translations, versions and manuscripts is presented in a very interesting and most informative manner. The most important of past and recent archaeological discoveries bearing on the Bible are described, and numerous illustrations aid materially in the understanding of the text. The book is to be commended because it tells in a brief compass the things about the Bible everyone should know. Facts are plainly stated and the truth about the Bible so far as we have it, is presented honestly. A chapter dealing more fully in the formation and closing of the canon, would, however, have been helpful. The work is constructive and should have a wide circulation. —W. C. R.

Religious Education Texts for Week-Day Schools. United Lutheran Publication House, Phila., Pa.

God's Good Gifts. Third Year. Primary third year. By Mabel B. Fenner. Teacher's text-book, 85 cents; pupil's text-book, 60 cents.

God Working Through Mankind. Sixth book. Third year junior. By Eva M. Stilz. Teacher's text-book, 75 cents; pupil's text-book, 50 cents.

These books are the latest additions to the United Lutheran's series of Religious Education Texts for Week-Day Schools and show a decided improvement on the former issues, not that the former issues were not good, but that each series issued shows that painstaking efforts are being made to make each succeeding issue better than the preceding ones, as it should be. These latest issues can be declared as excellent. Space forbids an extended review or detailed description, but a careful examination shows that to those who desire the development of a truly religious, spiritual life, as well as a life of service and character, these text-books will appeal very strongly. The Churchly and doctrinal side are not forgotten, and the stories, Biblical, missionary and secular, are chosen and presented with skill. Modern methods are clearly in the minds of the authors, but they have happily avoided the extreme and the trite. The books are suitable for most all denominations. Those interested in week-day religious education will do well to examine these copies. In the hands of a skillful teacher the lessons can be subdivided so as to cover a year's regular Sunday School lessons. —W. C. R.

The Gospel of the Kingdom. By Philip Mauro. Hamilton Bros., Boston. Price, \$2.00.

The author of this work is well-known among those who hold and teach the millennial view of Christ's coming. The sum and substance of the present book is an examination and condemnation of the teaching concerning the kingdom of God contained in the notes and comments of the Scofield Reference Bible. It is claimed that the teaching in these notes and comments are the doctrine of the Plymouth Brethren and that they set forth a grievous error and partake of the fallacies of the worst modernism. The main contention being that Dispensational Truth as set forth in the Scofield Bible teach that large portions of the New Testament, such as the Sermon on the Mount, the Lord's Prayer and many other parts of the gospels have no reference to this day and age, but refer to a coming dispensation of which there are seven. The elaboration of this idea includes all the chapters. Zionism is declared a failure. There are no promises for Israel as such and all of Israel who are saved or is to be saved will be saved as is any other believer. The attack is thorough and may stir the owners and readers of the Scofield Bible. —D.

A Harmony of the Life of St. Paul. By Rev. Frank J. Goodwin, D. D. New Revised Edition. Price, 50 cents. American Tract Society.

This is a life of the apostle arranged in harmony form such as used in the study of the gospels. Its value in such study is evident by a glance at the arrangement. There are several indexes: of places visited and persons mentioned with an outline of the life of the great apostle. Fifteen papers on different subjects are the appendix. Four full-page maps with a list of texts referred to. —D.

The Graphic Bible. Lewis Browne. 160 pages, price, \$2.50. Macmillan.

The eminent author of "This Believing World" gives us here a unique book in which he provides a series of animated maps and charts designed to make the Bible graphic from Genesis to Revelations for the average American boy and girl, youth and adult. The publishers are justified in saying that there is both artistry and imagination shown in the 100 animated maps which are accompanied by a running narrative in swift and lucid prose. Such a wedding of geography and history is unique and stimulating.

The Drift of the Day. Burris Jenkins. 201 pages, price, \$2.00. Willett, Clark and Colby.

There are few men in the Protestant pulpit who can write a terser or more picturesque English than the pastor of the Linwood Christian Church in Kansas City, and in the chapters of this book in which the day's trend in religion is simply and plainly told, Dr. Jenkins has voiced in a remarkable way the drift of popular opinion, using colloquial language which the man in the street can understand. You will go far before you find a book richer in suggestion. —E.

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